KEY TO INTERPRET THE VEDA

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An attempt to prove that Deva, Asura &c., were originally names of divisions of mankind.

KEY TO INTERPRET THE VEDA.

BY

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A MARATHA KSHATRIYA,

THE MOST ENLIGHTENED MAHARAJA

(OF BARODA,)

THIS LITERARY TRIBUTE NO. 111.

is most respectfully placed

BY THE AUTHOR

RAJARAM RAMKRISHNA BHAGAWAT,

A Maratha Brahmin (of British India).

"There is not (anything) higher than the warrior class, therefore (even) a Brahmin occupies in the Râja-sûya (sacrifice) a seat below the king; there-by (the Brahmin) bestows glory on the warrior class alone."—11, 4, 1, Brihad-âranyaka Upanishad.

"Who, indeed, circulate here their contempt for us, they do know something, (but) this attempt (of mine is) not for them; (there) will be, born (or) is (already born) one, having tastes identical with mine, because Time (is) endless, and the earth (is) vast."—Bhava-bhûti, the greatest Dramatist of classical times in his Mâlati Mâdhava.

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ERRATA.

Page.	Line.			
4	12	(from below).	Destroy the comma after	supporter.
5	8	(„ above)	Insert a comma after	followers.
9	12	(„ below)	read VI	for VII
10	15	(„ above)	„ *vis' â m*	„ *vis' a m*
11	9	„ „	„ " I	„ I
14	16	„ „	„ huma n	„ huma m
17	10	„ „	„ 1, *21*, 3,	„ 1, 3,
„	12	„ „	„ 2, *20*, 4,	„ 2, 4,
„	13	„ „	„ 1, *11*, 3,	„ 1, 3,
„	16	„ „	„ 6, *3*, *1*,	„ 6, **2**,
35	2	„ „	„ *b 1*,	„ *b*.
38	5	„ below	„ 17, **12**,	„ 17, **11**,
44	6	„ above	„ ori g in	„ ori n in
45	1	„ below	„ *b 2*, II)	„ II)
46	3	„ „	„ 7, **22**, **5**,	„ 7, **6**,
„	4	„ „	„ **26**,	„ 26
47	2	„ above	„ **5**, 2, IV	„ IV
„	4	„ below	„ t o	„ t a
53	3	„ „	„ **4**, 19,	„ **5**, 19,
„	18	„ „	„ *a 17*	„ *a 11*
55	12	„ above-substitute a comma for the semi-colon after (r i t u s)		
59	9	„ „	Destroy the common after	*t v a s h t r i*
61	15	„ „	read 1, 11,	for I, II
„	1	„ below	„ *a 17*	„ *a 4*
62	10	„ above	„ 8, **1**	„ 8, **2**
„	7	„ below	„ *1*, *1*, VII	„ *6*, 7, *2*, and VII,
„	10	„ „	„ **17**	„ **16**
63	8	„ „	„ *6*, 2,	„ 2,
„	„	„ „	„ *j 3* and *4*,	„ *j*,
64	(Among the Abbreviations) insert " Chhând Upan for Chhandogyopanishad. "			

Key to interpret the Veda

PRELIMINARY OBSERVATIONS.

There are in the Rig-Veda Samhitâ hymns with verses interdependent, and with verses non-interdependent. The former may be either historical or non-historical, with their authors generally forgotten; each such hymn was originally an independent unit, and as such has been preserved even to this day.

Hymns with verses interdependent.

The class of historical hymns, notwithstanding the occasional tampering which is patent and which we shall have to notice further on, is very valuable, especially from the historical stand-point, as it gives an insight into the doings of the mankind of remote times, of the so-called pre-historic times, long long before the birth of the Father of History appropriately so-called, long long before the propagation, aye the elaboration, of the Vedic ritual. All these doings the student of History ought to find instructive, and therefore interesting, as they tend to establish the great axiom of the repetition of history. Tribes and nations, races and religions, just like individuals, have had their birth, their infancy, their childhood, their youth, their decline, aye their death, or rather absorption, not well understood, into the very elements from which they had the honour to spring in ages far removed from the memory of mankind. What has been axiomatically true in the past must be as axiomatically true in the future, if not in the near, in the distant, aye in the remote future—it cannot be otherwise; a Sanskrit poet has truly observed "(all) rises end in falls—and life ends in death."

Hymns historical.

But will not these rises and falls, occurring as they do so close one upon the heels of the other, teach something to us Brahmins, who have been no believers in non-entity, but have ever been firm believers in the Highest Entity and Personality, and who ought to be as catholic as were those honourable namesakes whom we call our fore-fathers, whether they be so only by blood, only by

religion, or by both, of the older, aye of the later times, especially when the question happens to be the paramount one of the reception of Truth.

Ancient and mediaeval Brahmins compared with their successors.

Have not those humble and yet noble ancestors of ours the Brahmins, whose motto was plain living and high thinking, have they not bequeathed to us one bright or open, not dark or occult, legacy in the form of "Truth (is) the light like to the sun" (2, 9, X, Âs'v. S'r. Sû.), another in the form of "Truth alone triumpheth, Un-truth (triumpheth) not" (6, 1, III, Muṇḍaka)? Is not the premier place (in the definition of the *Brahman* "the Highest Personality") assigned by them to Truth, the second place being assigned to Knowledge, and the third to Infinity, equally suggestive with the premier commandment of "Tell the truth" (1, II; 1, 11, I) in the Tait. Upan.? Did they not make strenuous efforts to persuade and at last succeed in persuading a member of the warrior class, even a king, to make a gift (2, VI, Bṛih.-âraṇ. Upan.) of the knowledge, which being previously unknown to them they highly prized? Did not "Knowledge (of her own accord) seek a Brahmin, and implore for an asylum (7, 1, II, Nirukta) in him?" The distich "There is indeed no higher religion than Truth; no graver sin than Lie" is not uncommon even in the later Smṛiti and Purâṇa literatures.

Come we down to the mediaeval times of the Mîmânsakas.

Was it not a superiority, call it intellectual, call it moral, call it by any other suitable name you please, which led the Brahmins of those days to hold that Vedic language did contain some words (10, 3, I) of the *Mlechchhas* "barbarians," that the *Svarga* of a Brahmin (1–2, 1, VI) was not the place of gross sensuality as understood by ignorant masses, that even during Vedic ages (31–40, 7,") the life of man extended to one hundred years only, all descriptions to the contrary of its being made to extend by penance and the like for thousands of years being so many forgeries or fabrications, that woman (6–16, 1,") was no chattel, but had her undeniable and inviolable rights, and that land (3, 7,") belonged to the ryot, and not to the ruler, who received as his wages a definite part of produce from the ryot for the service of protection he

rendered to it? If these high and salutary teachings were lost on the succeeding generations of Brahmins who, being tinged with Budhism, described penances lasting for thousands of years; if imposing the duty of feeding their own selves on the princes of the times, just as Budhist monks did, they exacted from them grants of land, with this difference, that while the latter did something in their own way for the masses by calling them into their all-embracing fold and working, without forgetting or neglecting their temporal wants, for their spiritual good, the former did absolutely nothing for them, and with no idea of enlarging the fold ever entering into their head, they steered on in the right opposite direction of making it narrower and narrower, till they found a safe haven and landed in the close caste-system as presented by a Hindu of to-day to his nearer and further brethern of kindred and different or distinct races and religions; if they have thus fallen down from the very high position, their enviable heritage, it was surely no fault of their immediate ancestors who, not shrinking from their imperative duty, boldly ran and won the race. For this consoling and ennobling communion, which is the means of the general awakening of the feeling of *a* national unity, with the departed spirits of the Sanskrit East, a Brahmin, especially a liberalised one, can not but bless the higher English education, which has thrown open to him the vast, aye, the boundless field explored and opened for the first time in the history of the world by the labours of Max Muller and his brother Orientalists.

A Brahmin's indebtedness to the English conquest.

Asking pardon of the reader for the digression evoked by the occasion, the writer now begs attention to the second class of hymns with verses non-interdependent.

The second class of hymns has been taken by the people as forming so many units; but the fallacy will be exposed even to a superficial reader, when he looks for them, say, in the Atharva Samhitâ, and compares their constitution in the two Samhitâs. The reader is asked to be kind enough to furnish himself first with the hymns 4, 5, 6, 7, 8, and 9, all the six in honour of Indra, and in the First Book of the Rig-veda Samhitâ, each containing 10 verses, thus 60

Hymns with verses non-interdependent.

verses in all; armed with these, let him now march into the domain of the Atharva Samhitâ, especially into the 20th Kâṇḍa, where he will be surprised to find that though the number of verses is the same, that is 60, they have been so arranged as to form only four (68–71) hymns, containing 12, 12, 20, and 16 verses respectively. Let us go a little deep, only skin-deep. Among the four triplets forming the third hymn in the same Book of the Ṛig-veda Samhitâ, the 2nd alone, which is in honour of Indra, will be found forming the 84th hymn in the 20th Kâṇḍa of the Atharva Samhitâ; the first three verses of the 12th hymn in honour of Agni in the First Book are similarly found as forming the 101st hymn of three verses in the same Kâṇḍa of the same Samhitâ. Does not this state of things conclusively prove that the arrangement of the verses into the hymns of the second class was a work of ages comparatively later? The arrangement into the Anu-vâkas seems to have been the earlier one, before which all these verses existed as solitary verses, couplets, or triplets. The *guru* said the verse first, the pupil "said after (him)"; a few verses, the exact number of which there are no materials to-day to determine, must thus have constituted the *earlier* Anuvâka, which formed the nucleus of the *later* Anuvâka as found now-a-days in the Samhitâ. One arrangement of the hymns into the Eight Aṣhṭakas, each Aṣhṭaka again sub-divided into eight chapters, and the other into the Ten Maṇḍalas or Books, may both be here mentioned; for the latter its supporters may claim some antiquity, though it is not *quite* identical with the division mentioned in Ait. (1–2, 2, II) Âraṇ. which counts 12, instead of 10 Books as now recognised. But neither the one nor the other arrangement concerns us here, since the point which is to be respectfully, though consistently and persistently, pressed upon the attention of the reader is rather the one that the majority of the verses, which once existed independently, were first collected and formed by some one of unknown name into the *sûktas* "hymns"; hence the general absence of interdependence among the verses in the hymns of the second class. These preliminary remarks will, it is hoped, clear the ground

Arrangement into the Anuvâkas,

into the Aṣhṭakas,

into the Maṇḍalas,

and pave the way of the reader to understand why so great a stress has been laid on and importance attached to some verses only in a few of these hymns, and not to all the verses in any of these hymns, or to the hymns themselves taken singly. The detached verses, in spite of their contents being more or less distorted and fancifully interpreted by orthodox interpreters and their followers are on the whole valuable in that they make more or less addition to the scanty information supplied by the historical hymns; even when they do not do it, they at least confirm or corroborate one or more among the various points of varying interest contained in that interesting class of hymns. The hymns in the *patched up* class (infra A, V) also are formed of more than one unit; but all the units in them are historical, though their contents belong to different ages or places.

It is creditable to Yâska, that in interpreting the Vedas he has taken notice of both the Historical and the Etymological school (2, 5, 11); the Great Exegete of the Vedas also, as is usual with him, has not forgotten to quote the memorable passage just in its proper (10, 32, I) place. The word *itihâsa* meant "thus indeed (it) occured", it thus denoted the "historical truth as handed down by the older to the younger generations". The original meaning the word has long since lost at least in Sanskrit, in which it is now applied to the legendary lore, the basis of which is undoubtedly formed of the historical truth bequeathed by the older to the younger generations, how-so-ever corrupted or adulterated and abnormally swollen by more or less selfish and designing priests with irrelevent, childish, and often absurd details specially manufactured for the consumption of laymen, who, being conspicuous by the absence of both knowledge and reason, were naturally the slaves of ignorance and superstition or credulity. The *itihâsa*, as unfolded in the Bṛihad-devatâ so freely quoted by the Great Exegete, or as related by S'aunaka himself or ascribed to him by the orthodox school, is therefore not the earlier *itihâsa* "history pure and simple", but it is the later *itihâsa* in which the fact is so bound up with the fiction, that the task of separating the one from the other is generally not a light one.

itihâsa, the earlier meaning of;

the later meaning of.

Nature of the Etymological school.

The Etymological school lays stress on the etymological meaning of a word, the ways of the school in deriving a word from or in tracing it to a root being peculiar or curious. As the one great principle held by this school was that all nouns without exception were derived from roots, great care was taken to see that a connection how-so-ever far fetched or fanciful was established between the accepted meaning of a word in hand and the accepted meaning of one or more roots, resembling the word in sound. According to the Historical School, "*Vṛitra*, son of Tvashṭṛi, was the name of an Asura"; the Etymological School, how-ever, traced *vṛitra* from *vṛi* "to cover", and therefore maintained that a cloud was called *vṛitra*, because it "covered (the sky)". *Deva*, according to the latter was derived from *div* "to shine," and *Asura* from *as* "to throw"; the *Devas* were therefore the "shining (spirits)", hence "light" or the "spirits of light", and *Asuras* the "throwing", or rather "desiring to throw (them, the shining spirits)", hence "darkness" or the "spirits of darkness." This school understood by *Asura* "rain-cloud", as it is "black" or "dark;" so it could see in the wars of olden times between the Devas and Asuras, or between Indra and Vṛitra, nothing but the struggle which goes on, and which is bound to go on for ever, between light and darkness, or between the Thunderer, made luminous in India every year during monsoon by flashes of lightening, and the Black Cloud keeping confined in the Black Hole of its bosom the waters anxious to be free.

The world deeply indebted to both the Schools.

The world ought to be ungrudgingly grateful to Yâska for having preserved the names with the general characteristics of the two Schools. Both the Schools were right, neither was wrong; but each School had its own sphere, and it was as much the duty of the discriminating reader in those days, as it is in these, to see that neither School encroached upon the province belonging to the other. The Samhitâ, as preserved for and presented to us to-day, is therefore neither exclusively historical nor exclusively descriptive of natural phenomena; there is carefully preserved, and so will be found, in it the history of olden times, also the description of natural phenomena and the

like. Vedic hymns and verses, speaking broadly, thus belong to two Periods, which may be named Historical and Etymological respectively.

The two Periods—Historical and Etymological.

These two Periods did certainly not co-exist, they could not have co-existed, one must have succeeded the other. Which preceded, which succeeded? Since language precedes etymology, and etymology succeeds language, does not precede it, the Etymological Period must in the nature of things be taken to have succeeded the Historical, which it could not have preceded. The hymns or verses in which *vṛitra* clearly denotes a general "enemy", or "*an*" or "*the* enemy (of Indra)" and the words *Deva* and *Asura* as clearly denote "divisions of mankind" occupied with warfare among themselves may therefore be said to contain the *earlier* meanings of those most important words, and as such, these hymns and verses may be taken to have been written by men of an age in which the words had not lost their *earlier* meanings; there ought be no difference of opinion, that in such hymns and verses *vṛitra* denoted a general "enemy", at times "an" or "the enemy (of Indra)", and that *Deva* and *Asura* denoted two large "divisions of mankind." The identification of *vṛitra* with "cloud," and of *Deva* and *Asura* with "light" and "darkness," or with "darkness" and "light," was the work of later generations by whom the *earlier* meanings were completely forgotten. The Sanskrit language, when the Historical hymns and verses were composed, must have been more or less living, though the name *Sanskrit* could not have then been known, as it is a comparatively modern name; it could not be taken to have been a living language, when the majority of the non-Historical hymns and verses was brought into existence.

With these few prefatory remarks, turn we now to the subject in hand. It is taken for granted that the reader has a copy of the Ṛig-veda Samhitâ before him, and that he is ready to read and proceed with the writer of the following notes, which, though short, it is earnestly hoped, will be sufficient, if not enough, for all practical purposes.

I—The Sarama

The Saramâ Hymn (108, X; verses 11.)

A. This is a dialogue between Saramâ, a female in the advance guard of the Devas, and the Paṇis, who were the foes of the Devas. The last line "Afterwards the Paṇis uttered forth this (the following)" of the 8th verse has the Paṇis in the 3rd Person, so it belongs to the author of unknown name.

B. Saramâ was sent by an (*a*) Indra, whose territory (*b*) Div being bounded by the river (*c*) Rasâ, which was not a small stream, she had to cross it before she could set her foot on the land of the (*d*) Paṇis. These Paṇis were a trading people, and had marts, where there was giving and taking in the form most probably of bartering. The theft of the cows of the (*b*) Devas by the Paṇis was the cause as much of this, as of the other expeditions sent against the Paṇis by the Devas. This expedition contained the (*e*) Grâvans, also (*f*) Ayâsya with the (*f*) Navagva clan of the (*f*) Angiras tribe, who it seems belonged to the (*g*) Ṛishi people and who, especially "the Navagvas with Saramâ, had to cross a hilly tract for ten *Moons*," that is "for ten days" (7, 45, V); all these were (*h*) *vipra*, and under the command of (*i*) Soma, a (*j*) Bṛihaspati. How the expedition ended is not related in this hymn, which does not help us in the least to determine the nationality of the Paṇis. The name Bṛibu (infra *d*) of a Paṇi is non-Aryan, though the name Vanku of a Vaṇik is Aryan. There are also a few verses in the last of which (8, 61, V) the author calls himself a Paṇi.

(*a*). This word seems to have been in early times a synonym of *râjan* "ruler, king," hence *Mahendra*, like *Mahâ-râjan*, "great ruler" or "king." So, there must have been many *Indras*, not one. The root *id-ind* "to rule" will be found in the *bhvâdi* class. Though seldom, *indra* itself (4, 24, IV) is used as a root. (*a 1*). (An) Indra, by name Sumantu, killed Chumuri, Dhuni, Pipru, S'ambara, and S'ushṇa" (8, 18, VI). (*a 2*). Chumuri and Dhuni, two Dasyus (infra *a 7*), were in the

interest of Dabhîti" either "poisoned" or "caused to be assassinated while sleeping, by bribing with gold (the door-keeper) Rambhin" (9, 15, II). (*a 3*). "Pipru" was "an Asura (infra *a*, D, V), overthrown with the help of Ṛijis'van, the bands of Gaurivîta reinforcing the Indra in the interest of Vaidathina (11, 29, V), the intrepid Ayâsya dealing destruction to the non-Devas" (3–4, 138, X); "Ṛijis'van of the Us'ij tribe with the help of Vṛishabha (and) the bands of this (Indra) devastated the camp of Pipru" (11, 99, X); for *stoma* "band, troop," 10, 19, VII, and 11, 29, V. (*a4*) "The Indra caught S'ambara, who had concealed himself among the mountains, in the 40th winter" (11, 12, II); the same "Indra scattered to the wind, in the interest of Divo-dâsa, ninety plus nine cities of S'ambara" (6, 19, II); but in this exploit of the Indra, Vishṇu also is described as having taken an eqally prominent part (5, 99, VII). (*a 5*). The little that can be gathered about Vishṇu is that he thrice traversed (3, 100,") S'atarchas, a region of Pṛithivî (infra *b 10*), for the benefit of the tribe of Manush, that his tribesmen were called Kîri (4, ", "), once he gave out himself (6, ", ") as S'ipivishṭa, an Arya (infra *a 14*), and that he with the Indra baffled in battles (4, 99,") all the strategems of Vṛisha-S'ipra, a Dâsa. (*a 6*). S'ushṇa was, like Chumuri and Dhuni (supra *a 2*) a Dasyu (14, 6, VIII), which word ought not to be confounded with Dâsa the name of a tribe to which Namuchi, the foe of an Indra, belonged (6, 20, VII), and which may easily be detected in Dahæ, a cis-Caspian tribe; he was slain by the Indra in the interest of Kutsa (12, 16, IV), Us'anas also accompanying the Indra (9, 29 V). (*a 7*). The Sanskrit Dasyu is the Avestic Dahyu, also written Dakhyu, to which may be traced *dâku*, *dâkut* "dacoit" being *dakhyu paiti-dakhyupat*; the Avestic *dahyu* meant "district," and *dahyu paiti-dahyu pat* "ruler of district." The Purânic meaning "robber" may be connected with "depredations" of the *dahyu paitis-dasyu patis* and the inhabitants of their *dahyus-dasyus* "districts," who were sometimes independent, though generally dependent on one powerful ruler

in whose interest or at whose express orders the depredations were made. The nearest approach to the Avestic *dahyu* in Sanskrit is *des'a*, the Marâṭhî words *desâî* (*de'sa svâmî* "ruler of *des'a*") and *des'a mukha* (*des'a mukhya*" chief of *des'a*) both corresponding to the Avestic *dahyu paiti-dahyu pat.* (*a 8*). The "divisions of district" were called in Avestic *zantus*, the "lord" of a *zantu* being *zantu paiti*; the nearest approach only to the former in Sanskrit is *jana pada*, which in the later language often means "country," as contradistinguished from *pura* "city," the Sanskrit *jantu* "creature" *never* meaning what the Avestic *zantu* means. (*a 9*). The Avestic *vîs* "village, villagers" is the Sanskrit *vis*,' the Avestic *vîs paiti* "lord of village" or "villagers" being the Vedic *vis' pati* (11, 31, 1) and classical *vis'am pati* "lord of villages or "villagers," hence a "prince;" a *vis'* "village" also denoted the "agricultural classes" who dwelt in it. The earlier form of the Sanskrit word was in all likelihood *vish* "feeder," derived from *vish* "to feed, to serve food", the more common form of the root being *pari vish*, that is "*vish* with *pari*". (*a 10*). Though there is no word preserved corresponding in sound to the Avestic *nmâna* "house," *kula* and *gṛiha* in Sanskrit mean just the same thing, and there is *kula pati* and *gṛiha pati* corresponding to the *nmâna paiti* and meaning "master of house," though *kula* in the later language often means "family," and *kula pati* "pater familias." (*a 11*). It may then be safely (supra, *a 9*). assumed, that after the formation and recognition of *vîs-vîs* "village, villager," and *vîs paiti-vis' pati*, "lord of *vîs-vis'*", and after the confusion of *Haoma-Soma* "the hero" with "the plant" (infra *i*) the juice of which was intoxicating, the Avestic Division of the Âryas branched off from the Sanskrit; the Latin with its *vicu* branched off earlier, the Greek with its *foiko* still earlier, both *vicu* and *foiko* being the older forms of *vîs-vis'*. The *vîsas* uniting formed the *zantus*, the *zantus* uniting formed the *dahyus* (supra *a 7*); the political advance necessitated expansion, and under their *Ahuras-Asuras* "rulers" (infra *a*, D, V), the Dahyus-Dasyus fought with the Devas and their Indras, who, now and then

finding themselves no match for their powerful enemies the Dasyus with their Asuras, had to seek allies (infra B, IV) in other tribes, even in tribes which in their estimation were lower than their own. The events or verses in which the Dasyus figure may therefore, as a matter of course, have to be taken as having happened or having been composed *after* the political advancement of the Avestic Âryas. (*a 12*). "All around, the Pars'us harass me" (8, 105, I); I wrested from the Yâdva (tribe) one hundred cattle in (the province of) Tirindara, one thousand (cattle) in (the province of) Pars'u" (46, 6, VIII); "the Pṛithus and the Pars'us marched" (1, 83, VII); another Indra "destroyed Giri, son of Yoni" or "Yona a Pṛithu" (30, 45, VIII); is not the mention of Persians and Parthians in such hymns significant? (*a 13*). The words for "enemy" in the language common to both before the branching off were *vereth ra-ṇṛitra* (infra 14, *a 25*) and *drûj-druh* or *druvant-druhan* (14, 25, I). The authors of Vedic hymns counted not only the Dâsas, but even the Âryas (10, 22, VI) among the enemies of Indra. (*a 14*). The Avestic *airya* with the Vedic *ârya-aryα* may be *better* traced to *ay rà* (the pre-Vedic *ay dâ*–The Wilson Philological Lectures, 1902, page 38, *dâ* as *rà* being recognised even in the classical) "to give"; it thus meant in early times the "donee," *ari* or *arâti* (3, 11, VIII) the earlier "donor," the later *a ri—a râti* "non-donor," subsquently crystallised into "enemy", there being stress on his general "ill disposition" to give to the donee. Were the Dâsas so called because in early times they were tributaries to the Devas (infra *b*)? (*a 15*). The Indra carried the *vajra* (8, 80, I) of iron (12, ", ") in his right hand, and had moustaches (1, 23 X). (*a 16*). "(An) Indra of one hundred *kratus*, (when) *jajnâna*, asks his mother.....; S'avasî (his mother), speaks of Ahîs'u, son of Ûrṇavâbha" (1–2, 77, VIII). The name of this Indra was Richîshama, and he is remembered to have reduced Arbuda in winter (26, 32, VIII). (*a 17*). The Great Exegete renders *janushâ* by *sâmartheyna* "by power" (4, 48, III), therefore *jajnâna* may here be rendered by "becoming powerful;" he renders *abhi kratu* by *abhimukham yudhyamâna* "fighting with the face turned towards" (10, 34, III), *kratu*

(3, 96, VIII) also by the "placing (of the helmets on the head, etc)", and *śruti* by "battle." In the 1st verse (77, VIII) *ke śṛiṇvire* therefore means "who fight?" *Kratu* "fight" or "fighter," hence "strong, able" (1, 35, V), may be taken as identical with the Greek *krâto* "strength," and traced to *kṛi* "to kill" which occurs even in the Gṛihya Sûtras especially in the (24, I, Âś'v Gṛ Sû) Madhu-parka ceremony, or to its apparent expansion *kṛit-kart*, a cognate of the Heb and Arab *katl-katal*; *śṛi* "to fight," rather "to kill, to destroy", from which is derived *śara* "arrow," may still be discovered in the shortening of *śṛî*, a *kryâdi* root. (*a 18*). One Indra is addressed as "O son of Hinva" (9, 40, VIII). (*a 19*). "When the mother Dhanishṭhâ supported the heroic Indra, the Maruts made him prosperous" (1, 73, X). (*a 20*). "(O) conspirators, for (our) protection (and) drinking of the *soma*, bring down the Indra, son of Nishṭigrî" (12, 101, X). (*a 21*). In a hymn (29, I) of only 7 verses an Indra by name S'iprin is mentioned. He, being rich, hired men who were either notorious bandits or brigands, and is engaged with them in a night attack on one Gardabha, a few of whose tribesmen or clansmen being corrupted, the Indra and his hirelings easily massacred the remaining unsuspecting ones, who formed the majority; Gardabha with one of his wives of unknown name fell a victim, though another wife or female slave managed to escape. (*a 22*). "(O Indra), who made thy mother widow? who attempted to slay thee moving concealed? when (thou) didst kill thy father, seizing (him) by the feet, who among the Devas comforted thee"? (12, 18, IV). "(Being) without food, (I) cooked the entrails of dog, (I) knew no comforter among the Devas, (I) saw (my) wife not respecting (me), afterwards S'yena brought sweets for me" (13, ,, ,,). (*a 23*). There was another Indra, whose name was Pâka-sthâman and whose father's name Kuruyâṇa (21, 3, VIII); this Indra with his faithful (7, 96, VIII) Maruts (infra *v 1*, II) was very liberal to the anonymous author of the four verses (21–24) in the above hymn. (*a 24*). "(Thou) hast drunk of the *soma*, (O) Indra, start (thou) for the house, in thy house (is) the beloved

wife (and) sweet song" (6, 53, III). (*a 25*). The word *Indra* thus denoted in early times a "ruler (of the Devas)", each tribe of the Devas, who were undoubtedly "a division of mankind" (infra *b 1*), must have had an Indra; these Indras fought among themselves, and also with other peoples or their tribes. Among the tribes or races more or less hostile to one or the other among the Indras, besides the Paṇi, the Asura, the Rakshas (5, 133, I), and the Yâtu or Yâtudhâna (21, 104, VII), may be mentioned (1) the Sanaka (4, 33, I), (2) the S'imyu (18, 100, "), (3) the Kîkaṭa (14, 53, III), (4) the "nose-less" Dasyu (10, 29, V), some flat-nosed Mongolian tribes, (5) the Dâsa, the Ârya, and the Nahusha (10, 22, VI), (6) the S'arad (10, 20, "), (7) the Vṛichîvat tribe of the city of Yavyâvatî (6, 27, "). (8) the Dasyu, their dwellings being coveted by the Ârya (6, 5, VII), (9) the Anu, the Druhyu and the Tṛitsu (14–15, 18, "), (10) the Kimîdina (23, 104, "), (11) the Vandana (5, 21,"), (12) the Mahisha (8, 12, VIII), (13) the Bekanâṭa (10, 66,"), and (14) the Kâma-kati (14, 92,"); the verb *arṛitran* which is used with Kâma-kati means "fought (as enemies)", *vṛitra* here as elsewhere (4, 24, IV) is used as a root. (*a 26*). May it not be that the Indra tribe was a rival of the Deva tribe, and that while a clan of the former with the help of the Maruts (infra *v 1*, II) originally a non-Deva people, succeeded in establishing its supremacy over the latter here in the East, the tables were turned against it in the Near West, especially in pre-historic or legendary Greece, where the *theoi* in early times as a matter of fact ruled over the *andres*, instead of the *andres* ruling over them, in such a manner that the word ultimately deteriorated and came to denote a common, an ordinary man, of a grade of course lower than that of a *theos*. Here in the East, the word Indra never deteriorated, it has even preserved its connection with height or upper grade; the Maruts who are remembered in Vedic literature as the most faithful allies of Indra (7, 96, VIII), have no representatives in the mythology of Greece.

(*b*) Div, Dev, Deva (Dyav-Dyâv, Dyu, Dyo, Dyau,

Dyâ-Dya)—Vedic; Dayv—pre-Vedic; Theo, Zeu—Greek; Deu—Latin; Daeva—Avestic. The word used in the Saramâ hymn is rather *Daivya*, also written *Daiva*, which means the "Devas collectively" or "belonging to (the) Devas". Could the word *dayv* have originally meant "possessor of gift," that is "master", and *dâsa* "giver," that is "slave?" (*b 1*). "May we, the Devas, thus over-power the Asuras" (4, 53, X). Does not this line prove that the author, whoever he was, counted himself among the Devas? Would it not be then necessary as a matter of course to hold that the word Deva, just like Asura, did in earliest times denote "a division of man-kind"? Again, "Owing to whom (Agni), the Devas successfully resisted the Dasyus" (9, 29, III). The Dasyus (supra *a 7*) are ever described as "human beings", there being known even "nose-less Dasyus" (10, 29, V), who were evidently some Mongolian tribes; must not then the Devas, who succesfully resisted the Dasyus, be taken to have been "human beings" equally with them? The Devas described in this verse seen to have been fire worshippers. Again, "O Purû-ravas, when the Devas, for annihilating the Dasyus in a great battle, exalted thee" (7, 95, X). The Devas wanted to fight with the Dasyus (supra, *a 7* and *a 11*), and as they did not think themselves single-handed a match for the latter, they sought the help of Purûravas of the tribe Manu-Manus (8, „ „). Must not the Devas, who formed alliance with Purû-ravas, be taken to have been human beings equally with him? (*b 2*). *Pancha-janâh* "five peoples" is an expression for "mankind" in general even in the classical language. The expression is Vedic (3, 92, IX); at times, *sandris* "colour, features" (10, 13, II), *charshaṇi* "nomad" (9, 101, IX), *vrâta* "band" (2, 14, „), *mânusha* "man" (2, 9, VIII), *kṛishṭi* "cultivator" (4, 60, X), whose land is called Div, and even *Deva* (3, 55, X), is substituted for *jana* the second member in the compound. The expression *pancha-Devâh* thus did once denote the "whole mankind," which in that age was divided into "five peoples" or "races," the name by which each "people" or "race" was known being

necessarily a compound word, the second member of which was *Deva*. (*b 3*). Three divisions of the Devas occur now and then in the Samhitâ; with these three, the Devas Proper are described as being engaged in incessant warfare. The four divisions may thus be recognised without difficulty; the fifth seems to have been the one of the *S'âra-Devas*, which had possibly an independent Indra (15, 70, VIII), and which some-how got itself incorporated among the Devas Proper. (*b 4*). The First division was called *Mûra-Deva*. "O Indra, slay (thou) the Yâtudhâna (tribe or race), both men and women; having their necks cut off, let the Mûra-Devas die, let them not see the the rising sun" (24, 104, VII). Is it not clear from the description, that the Mûra-Devas were after all human beings? and the Yâtudhânas also were so eqally with them? The Yâtudhâna people ars again described as "feeding on human flesh, also on horse-flesh" (16, 87, X); in the 14th verse of this very hymn, Agni is asked "to burn down with his towering flame the Mûra-Devas". Urvas'î addresses Purû-ravas as *Mûra* (13, 95, X); could it be that the later Devas refused to recognise the kin-ship with themselves of the Manu-Manus tribe, which they classed for one reason or another with the Mûra-Devas? or, had the word Mûra-Deva become a bye-word in the age to which Urvas'î was said to belong? it may be that the word had become a bye-word when the author of the hymn lived. (*b 5*). The Second Division was called S'isna-Deva. "Though without horse, (he) having plundered the wealth of (the city of) S'atadura ('having hundred gates'), defeated by (his) power the S'isna-Devas"—(3, 99, X). (*b 6*). The Third division was the Pûrva-Deva division, the words generally occuring are *Pûrve Devâh*. Even the Great Exegete, a strict follower of Vedic tradition has rendered *Pûrve Devâh* by *Asurâh* (7, 21, VII), the expression occurs again in 4, 109, X; in Amara-Kośa, the popular Vocabulary, *Pûrva-Deva* is among the synonyms of *Asura*. *Pûrve Devâh* means either the "Senior Devas" or "Eastern Devas". If the first meaning be adopted, the civilization of the Devas will have to be traced to that of the Asuras; it will have to be also held that the

Devas seceded or separated from the Asuras, not the Asuras from the Devas. If the second meaning be preferred, the land of the Devas will have to be placed to the west of that of the Asuras. The verse in which the Fire-god is prayed to "to burn down the Western enemies" (1, 18, III) is evidently from the pen of an Eastern Deva. This verse would raise a very interesting question—"Did the Two Divisions, the Pûrva (Eastern) and the Pratyak (Western), of the Devas speak a common language?" Patanjali, the standard Grammarian, has in the Introductory Lecture preserved a Brâhmaṇa text, according to which the Asuras spoke a language, which was a corrupt form of the language of the Devas. (*b 7*). Who were the "Varenian Daevas" known to Avestics? Could that have been another name of the Western Devas, or could they have formed a section or a sub-section of them, or did they belong to one of the three other Divisions? Could the "Vareṇya Hotṛi" (2, 26, I) have been the "Hotṛi (as established) among the Vareṇya Devas"? The name of the other Hotṛi was *Pûrvya* "eastern" or "older" (5, „ „); in Vedic literature the "two Hotṛis of the Devas" have a place assigned to them in the so-called Âprî hymns (infra 4 *yâga*, V) Did the expression *Viśve Devâh* signify *all* the Devas indiscriminately, or only the Western Division of the Devas? (*b 8*). In later Vedic (4, 10, VII) literature, the Devas are divided into three tribes of the Vasu, the Rudra, and the Âditya, each being again sub-divided into 8, 11, and 12 *koṭis* "clans" respectively, the Marâṭhî word *kulî* is just the Sanskrit *koṭî*. The 32nd "clan" was (" " ") that of the Bṛihas-pati (infra *j*), and the 33rd (" " ') that of the Indra (supra *a*) with its most faithful vassals of the Maruts (7, 96, VIII); these formed the "33 *Koṭîs* of the Devas." This division and sub-division concerned only the Devas Proper, not the Pûrva-Devas or Asuras. (*b 9*). *Div* was the name of the land of the Devas. "O Indra, (thou) didst hurl down the Dasyus, (who) desiring to mount Div (were) anxious to make advance on pretexts" (14, 14, VIII). The Dasyus being men, is it not natural that Div, about to be attacked by them should be taken as the

name of the land occupied and ruled over by the Devas and their Indra? it must of course have been a high land, not a low land. This Div was divided into three provinces. (*b 10*). Conterminous with Div was Bhûmi, which also was divided into three provinces. There is a ruler described as "supporting the three Bhûmis and the three Divs" (8, 27, II). Bhûmi seems however to have been the *earlier* name of the highest of the three divisions of Pṛithivî; "these (are) the three Pṛithivîs; of them the highest is Bhûmi" (1, 3, 13, VI, Atharva-Samhitâ); "These three Pṛithivîs and three Divs—these are the six Pradis'as" (2, 4, 7, IV, " "), and "the (six) Pradis'as (form) the six Urvîs (1, 3, 7, IV " "), which term is found also in the Ṛik-Samhitâ (3, 47, VI), and for which *vishṭir* is found (10, 13, II) sometimes substituted. All the "six Urvîs are called in the Atharva-Samhitâ (6, 2, 10, V) *Daivî* "belonging to the Devas". In later literature, "Pṛithivî, Bhûmi," and "Urvî," all the three have become synonyms of "the earth". (*b 11*). The Three Divisions of Div are named in one place Dîrgha-prasadman, Rochana, and Samudra (1, 10, VIII); in another place, though the last has the same name, the second is named Svarṇara and the first Prasravaṇa (2, 65, VIII). Samudra was celebrated for its "beautiful women" (3, 78, IX). One Adhrigu, a Das'agva, that is an Angiras, was "causing Svarṇara to tremble"; the Indra seems to have (2, 12, VIII) killed him, and also "protected Samudra". Was there any connection between this Adhrigu and the *Adhrigu* "slaughtering formula" (1, 3, III, Âs'v S'r Sû) in a sacrifice ?. (*b 12*). With Svarṇara are mentioned Rus'ama, S'yâvaka, and Kṛipa (12, 3, VIII), all the four under the protection of Indra; the last three receive the addition of Ruma in the next (2, 4, ") hymn; there is also mentioned a "prince" by name "Ṛiṇanchaya of the Rus'amas" (14, 30, V); *Kṛipa* was possibly the same with Kârpâṇa (10, 22, X) "the natives of which Indra incited to battle." Asia Minor received the name *Roum* from the Arabs and Turks of post-Christian ages, *Rome* is far far removed from the scenes of these early conflicts; so this Ruma could neither be the former nor the latter. Could it be that a few people of this Ruma

district or tribe in their migrations had come and settled in Alba Longa, and that their descendents, all or some of them, for one reason or the other migrated from their settlement in Alba Longa, and having settled on the Tiber, the new infant colony naturally received from them and from others the name of *Ruma–Roma?* (*b 13*). Was Nâka, which has been connected with the Vena tribe (10–11, 85, IX) and with one Suparṇa, another name of one of these three Divisions, or was it a new, a fourth Division, subsquently come into existence? There is greater probability of its having been the name of a mountain (2, 103, VIII) in Div. The words Prasravaṇa, Rochana, Samudra, and Nâka, occur here and there in the Samhitâ, and in many a place they seem to denote a Division of Div, the renderings of the Great Exegete being, of course under the circumstances, quite fanciful. (*b 14*). The words *tri daśa* and *tri diva* are used even in the classical, the former for the "Devas", the latter for "their land." *Tridaśa* is "three (times) ten", that is "thirty", the round number being preferred to express the "thirty-one" Devas. Could it be that one province was occupied by the 8 Vasus, another by the 11 Rudras, the remaining by the 12 Âdityas? Possibly, each province accomodated 11 tribes; hence the expression *tribhir ekâdśaih* "by three elevens" (3, 35, VIII).

(c). Rasâ. The river as described here was not fordable, hence the surprise of the Paṇis. The name Rasâ occurs in the Rivers-hymn (6, 75, X). The Rasâ seems to have had on one side the land called Vishṭapa (6, 41, IX), also written Vishṭap (13, 34, VIII); since Tri-vishṭapa and Tri-diva are said to be synonymous, *vishṭapa* was possibly another name of Div, described in this hymn as the land of the Devas. But as there is a *vishṭapa* of Arbuda (3, 32, VIII), and another of Bradhna (7, 69, "), a suspicion is raised, that though in early times it was different, it came to be subsequently confounded with Div, both being, perhaps, conterminous. It could not be that Rasâ, Ans'umat'î, and Sarasvati, were the names of the same river, they were three distinct rivers. Rasâ

is described as the river separating the land of the Devas from the land of the Paṇis, the Ans'umatî (13-16, 96, VIII) has its one side occupied by the Blacks, the Sarasvatî has on both its sides the Pârus (2, 96. VII), "children of Bṛisaya, the scoffer of the Devas" (3, 61, VI) being placed at some distance. The native name of Elam, a modification of Iran the district to the east of Fars, was Ans'an (p 32, Cheap Reprint of Laing's Human Origins); could *Ans'umatî*, then, have been the name of the river on which Susa the capital stood, or of the river Tigris which may be styled the eastern boundary of Elam? The river Sindhu was of course distinct from Rasâ (6, 43, IV).

(*d*). Paṇis (The). That these were a people or a tribe at war with the Devas, this hymn amply proves. One is tempted to trace the word to Phoenae or Punae, who were both mariners and traders, and so had established marts even in remote lands. The root *paṇ* in Sanskrit means "marketting", the common coin of copper also was called *paṇa*; the word *vanig-vanik*, which is also Vedic, is undoubtedly a modification of *Paṇi* rather of *Paṇis-Paṇish*. "A Vaṇik by name Vanku (6, 45, V) obtained Purîsha, a province" (3, 21, IV). It need not be supposed that the Indra was indiscriminately hostile to all the Paṇis; there were "Paṇis who either prepared *soma* 'a liqueur' for him or "were tributary" to him, to them he was friendly, though quite "the reverse (7, 25, IV) to others who were not so." One Bṛibu, a Paṇi, is extolled for his liberality (31and 33, 45, VI); another Paṇi was a *ṛishi* "seer of Vedic verses" (8, 61, V). There are again the so-called "seven *vânîs* likened to seven damsels bearing an identical burden (6, 1, III) in their wombs;" the word *vânî* will moreover be found used for "prayer, hymn" (1, 7, I). *Paṇi* in later Vedic literature came to mean a "miser, close-fisted" (3, 53, VI), a good memento of the dealings of the Paṇis with those who entered into commercial relations with them.

(*e*). Grâvans (The). *cha* "and" in the last (11th) verse seems to connect Soma, Gravans, and Ṛishis, all three being describ-

ed as *vipra*; the *Grâvan* must therefore have been the name of a warlike people, who were so called either on account of the line formed by them being *hard like stone* to break through for the enemy, or owing to their carrying engines for *stoning* the enemy. They are said in the Grâvan-hymn (94, X) to have belonged to a dark, possibly even to a black race, and to have been connected with Âkhara in the province of Dyav-Div (verse 5), forming the advance guard of Indra („ 9), who throve on their valour. "The Grâvans and Aditi, without horse, without chariot, walking on foot, being sent by the Indra (5, 31, V) faced the Dasyûs" (supra *a 7*).

(*f*). Angirasas (The). Also known as *Divas putrâh* (15, 2, IV) or *Divas-putrâsah* "children of Div" (2, 67, X), also *Deva-putrâ Ṛishayah* "children of the Devas (4, 62, X) among Ṛishis". The last mentioned hymn (infra *f 2*) describes the attempt of the *Mânava* "a people" through Nâbhâ to form alliance or to get themselves incorporated with the Angirasas, who seem to have had in Virûpa another name or a sub-division, and among whose sub-divisions, the two, viz the Navagva and Das'agva, were the most distinguished. Since "the ranks of cavalry" are described as "formed of Das'agvas, hundred, and thousand" (9, 1, VIII), the name *Das'agva* must have been received by those Angirasas who "marched in lines of *ten*", and *Navagva* by others who "marched in lines of *nine*; the name *Virûpa* had its origin, perhaps in "features", perhaps in "dress". Urvas'î, the damsel sent by the Devas as a present to Purû-ravas, is made by the poet-historian to describe herself (16, 95, X) as a *Virûpâ* "female of the Virupa (sub-division of the Angirasas)". Could it be that *Europa* was a real damsel of the Virûpa sub-division and was carried off by some Zeu, a modification of Theo, indentical with Dev-Deva (supra *b*)? In later hymns, the Angirasas with the Virûpas (5, 14, X) are counted by Vedic poets among their departed ancestors said to be ruled over by Yama. (*f 1*) The 62nd hymn (Book X), which may taken as wholly or partly historical, mentions in the 2nd verse the exploit of the reduction of Vala by the Angirasas. If the hymn, especially the

first part of seven verses, be taken as wholly historical, the words *yajna*, *dakshiṇâ*, *ṛita*, *Sûrya* and *Agni*, must have meant "honour, money, passage" or "breach (in the fortification), a particular province, a particular person real" or "reputed" respectively. *Yajna* and *dakshiṇâ* seem to have in early times meant "gift (of wealth)" and "gift (of female slave)" respectively. *A-yajvânah* (4, 33, I) undoubtdly meant "no -givers (of tribute)". When the author says "(O) comrades, carry the *yajna* to the East" (2, 101, X), he asks them "to carry the tribute Eastward" that is "to the Pûrve Devâs" (supra *b 6*). The word *a-yajna* also is at times used (6, 138, X) for *a-yajvan*. The word. *yajus* even will be found used in the sense of "gift" (8, 41, VIII), *yajati* meaning "(he) gives" (3, 26, I); so the Mîmansakas were quite right when they held that *yajna—yâga* was originally the "giving away (of things)". An idea of "superiority," which gradually developed into that of "inviolability" or "sacredness", with which is intimately bound up the idea of "worship", came to be attached to the persons of those that exacted tribute, and an idea of "inferiority" with its concomitant of "helplessness" seized those who paid the tribute. How came *dakshiṇa* to mean one "having many wives and showing equal regard for all" in the classical language? Could it be that the word originally meant "one having (many) female slaves?" In the above hymn, however, the two words do not seem to have meant more than "honour" and "money" respectively, though one is likely to be tempted to take the first in the sense of "subsidy", the second in the sense of "female slave". (*f 2*). *Ayâsa* was a distinguished general of the Devas; he "destroyed the non-Devas" (4, 138, X). In later Vedic literature the word Ayâsya has been made to denote the "vital air" (12, 2, I, Chhând Upan) and *Angiras* fancifully derived as *anga* "body" + *rasa* "juice" (10, " " "). Was there any connection between this *Ayâsya*, a Vedic name, and *Aas*, an Arabic name?

(*g*). Rishis (The). These were one of the peoples of early times. They figure here and there in the Samhitâ. Some

were in league with the Angirasas (supra *f*); one of these was Viśvâmitra, who having rescued Sudâs once (9, 53, III), his tribe Kus'ika secured the good will of the Indra. As Vis'vâmitra is called a "child of the Devas" in the above verse, one at least of his parents must have been a Deva. The Kus'ikas were an offshoot of the Bharatas (33, III), and had their homes on the Satlaj in Panjab. The best monument the Ṛishis have left behind is the Ârsha form of marriage, in which the present of a cow and a bull had to be made (1, 6, I, Âśv Gṛ Sû) before a matrimonial alliance was formed. In the Prâjâpatya form (" " " ") permission either of the parents, or the tribe, or the state, recognised as *Prajâpati* "lord of children", was necessary; but it contains no mention of the present. *Ṛishi* is sometimes written *Ṛishu* (15, 71, VIII). *Ṛishi* in later times meant both a Vedic "*mantra*" (Vedic text) and the "seer of a (Vedic) *mantra*". (*g 1*) The word *mantra* originally belonged to the language of gamblers, and meant their gambling "cult", the keeper of which was called *Ahi Budhniya*. Ahi, like Deva and Paṇi, was the name of a people who were divided into the *budhniya* or *budhnya* and non-*budhniya* or non-*budhnya*. In the VII Book, the first 21 verses out of 25 in the 34th hymn have all two feet instead of three or four, and there is very little interconnection among them; in the 16th an Ahi with the "*budhna* of the rivers" is mentioned, but whether *budhna* here means the "source" or the "mouth" of the river is not quite clear, while in the 17th the *budhnya* Ahi is asked not to kill the author. The *budhnya* Ahi is in another place asked "to destroy the (16, 41, V) enemies". The *budhnya* Ahi is thus represented as being friendly and ready to help. The Ahi described as unfriendly or actively hostile must therefore have been the non-*budhnya* Division. Soma is requested in one place by the author either to hand over his enemy to (9, 104, VII) an Ahi, or to banish him into *nir-ṛiti* "water-less region". Banishment into a water-less region meant enforced, while "sleeping in it" (14, 95, X) meant voluntary starvation. Could it be that the non-*budhnya* Ahis were cannibals, and hence the request of the author to hand over his enemy

to one of that tribe? The Ahis are often described as ravaging the Sindhus (9, 111, X), or the Seven Sindhus (3, 12, II), in other words "the seven lands watered by the Indus and its tributaries," or "the lands watered by the six tributaries of the Indus, the seventh being the Indus itself". There was an Ahi with whom an Indra had to fight a bloody battle, in which "the Hill-tribes and the Gav-Go tribe shouted loudly, and the Brahmaṇ tribe stood by the side of the Indra" (5, 96, VIII). The Indra was on this occasion "accompained by Vishṇu" (2, 20, VI), also by the Maruts (3, 113, X); "Ahi the enemy struck dead by the weapon of the Indra, (its) food the fire with flames immediately devoured" (8, „ „). In the feast which "followed the destruction of the Ahi, 300 buffaloes were consumed, 3 lakes (casks?) of wine were emptied" (8, 29, V). The Avestic races knew only one Azi with whom they had to fight unceasingly, the tribe ever hostile, never friendly; the Vedic on the other hand have preserved the memory of both the classes, of Azis-Ahis, the *budhnya* and the non-*budhnya*, the former being friendly must have been absorbed by them, the latter being hostile, they had to carry on an incessant warfare with it. The Gav-Go tribe also the Avestics were familiar with. Could it be that the Budhniya Ahis were adepts in the art of gambling, that the man in charge of the gambling hall "sabhâ" was called *sapratha* "advertiser", that the gambling halls, established among the Devas, after they had grown familiar with the Budhniya Ahis, had in them reserved one seat for the *sapratha* in the "hall," and one in the next room called *âvasatha* "inn" for the Budhniya Ahi, who, occasionally deciding the knotty points by reference to the *mantra* which he had learnt by heart and which he took great care not to profane by inparting its knowledge to one not of his kith and kin, fed and humoured the winner, that the vice in course of time became general among the Devas, that the very root *div* was used for "to gamble" and *devana* denoted "dice", *pari div-pari dev* denoting the "lamentation (of the loser) around (the building)", and that after the spread of fire-worship, to the three fires, one in the kitchen, one in the sitting room, one in the cattle shed,

the fourth by name *sapratha* was added, especially in "the gambling hall", and the fifth *Ahi budhaniya* in "the inn"? The third fire *śansya* was so called because the *śansa* "(animals) to be slaughtered (were) under its protection;" the second fire *narya* had the *nara* "children under its protection"; the first fire in the kitchen received the name *atharvan* possibly on account of its being kindled from "the sacred fire" preserved and worshipped in the public fire-temple in the village, or in the private fire-chamber in the house, the cult of which one "*Atharvan* (infra C 2, IV) is said to have "brought" for the first time "from *Pushkara*" (13, 16, VI). These were "the five fires" of the Samhitâ times (2-5, 10, 1, I, Tait Brâ); they may be called "the kitchen, the house, the cattle, the hall, the inn fire" respectively, and supposed to be indicative of the coldness of the regions occupied by these tribes, though Afganisthan and Tibet being next door, there is no necessity for at once jumping to the North or the South Pole, to the Arctic or the Antarctic Circle; the origin of the last two (among these five) with that of the word *mantra*, known to Avestics as *mânthra*, must therefore be sought in the language of the gambling of early times, as known and practised among the Budhniya Ahis, who were more or less intimate with the Devas; the idea of mysticism or occultism, which is invariably connected with the Vedic *mantra* and the Avestic *mânthra*, may be traced to the secrecy supposed to be necessary for the preservation and interpretation of the rules forming in primitive times the cult of gambling. The Vedic people and language, like the Avestic, may therefore be held to have been indebted for the word *mantra-mânthra* to the gambling cult of ancient times. (*g 2*). There is an attempt on the part on the author of the Tait Brâh (2-5, 10, 1, I) to identify the 3 later fires, viz the Dakhshiṇâgni or *Anvâhârya-pachana*, the Gârhapatya, and the Âhavanîya, with the 3 earlier fires, viz the Atharva, the Narya, and the S'ansya. The *anvâhârya* was the feast in honour of the manes on the new-moon day, the fire required for the feast was thus appropriately called *anvâhârya-pachana*, also *Dakshiṇâgni*, as the South was the direction assigned to the manes.

There could have been very little in common between the Atharva and the Dakshiṇâgni, except that both of them were connected with the cooking of food, though the food cooked by the latter was specially for the manes. The Dakshiṇâgni was, besides, brought from the house of a *vais'ya-vis'* (1, 2, II, Âs'v S'r Sû). Could the custom of the giving of fire, like the custom of the giving of earth and water, on the part of the giver have been a mark of the acknowledgement of his vassalage? Could the word *vṛishala* "serf", the etymology of which as given by Sanskrit commentators is quite fanciful, have been connected with *vassal*, both words being derived from *vas'* "to rule", the only relics of which in Sanskrit are *vas'a* "power" and *vas'ya* "under power", and from which may be derived the Greek *basileu* "ruler, king"? The Gârhapatya fire has this in common with the *narya*, that both were placed in the house. But the fire must originally have belonged to the wife, the mistress of the house, who brought it with herself into the house, since the oblations to the female divinities have to be thrown into it. The *gârhapatya* is, besides, the fire produced by rubbing one piece of a sacred wood aginst another, and as such a legacy of those among the warrior classes of ancient times who were indebted (infra C 1, IV) for their form of fire-worship to the fire-worshipping section of the Gandharvas. But as the *gârhapatya* is made the son of the Dakshiṇâgni, either the introduction of its worship, or the incorporation of the section worshipping it with the Dakshiṇâgni-worshipping section, must have been later. The third, the Âhavanîya, which was kindled from the Gârhapatya, received the oblations intended for the male divinities, and as such must have belonged to the master of the house. Among the three later fires, the first brought from the house of a Vais'ya thus belonged to the manes, not living, the second brought by the wife to the females living, the third kindled from the second to the males living in the house. The first is called "the father (13, 2, II, Âs'v S'r Sû)", the second "the son" of the father, the third "the grand-son"; this language proves the first to have been the earlier, the second, though independent of the first

the later, and the third actully produced from the second, the latest among the three.

(*h*). Vipra. In the 11th verse the word must have meant "possessed of" or "armed with *vip*", *vip* being "a weapon"; the line "Trita smote Varâha with a *vip* having the point of iron" (6, 99, X) clearly proves *vip* to have originally been an iron-pointed weapon. Hence *vipra* "armed with the *vip*". Again, in "The *heroic* Angirasas holding the position of *vipra*" (2, 67, X), the word *vipra* can not but have denoted a "soldier armed with the *vip*". *Vipra* denoted "priest, Brahmin", when the language was no longer living.

(*i*). Soma. In this very hymn the word is used for "a person" in the last verse, for "a thing", that is for some fermented liquor, in the 8th verse. "(O) Soma (thou who art possessed) of good weapons, (and) hast again and again defeated the enemies, advance, resisting the opposing ranks, (and) dispersing the unmanageable Rakshas tribes"—12, 110, IX. Again, "Soma, the brave leader of armies, being in quest of cows, marches forth in front of the chariots, his army is in spirits"—1, 96,". In the 10th Book, in the 109th hymn, Soma is described as having carried off Juhû, wife of a Bṛihas-pati, and as having subsquently restored her to him. What has been said of Soma can be said more or less also of Indu. "This Indu, a Deva, becoming possessed of power, (and) with the Indra for an ally, stopped (the progress of) the Paṇi tribe; he stole the weapons and *mâyâs* (?) of his own father As'iva" (22, 44, VI). In the 10th Book, the 144th hymn of 6 verses, though a little obscure, is interesting on account of the light it throws on this or some Indu whom Supaṛna, son of S'yena, brought over to the side of the Indra, and who zealously increased the prestige of his patron among the Devas. The Soma described as having six guardians in Svâna, Bhrâja, Anghâri, Bambhâri, Hasta, Suhasta, and Kṛis'ânu (27, IV, First Half, Vâj Samh; for Kṛi'sânu-2, 77, IX, Ṛik-Samhitâ), and as brought over stealthily from the Gandharvas among the Devas, must have been a minor Gandharva prince. For the Svânas forming a

tribe " with sharp weapons killing the Rakshas " see 10, 2, V. The names Soma and Indu may have been the names given to particular individuals by their parents; but a better view seems to be to take them as the names of particular tribes, conveniently applied to any individual of that tribe who happened to have distinguished himself in the incessant warfare that was waged in those primitive days. Soma, like Indu, was the name of a person, it also meant " a fermented liquor "; *dhârâ* meant both the " edge of a sword " and " pouring ", *pâ* meant equally " to protect " and " to drink "; *pû* had lost the earlier meaning of " marching ", and come to denote " clearing and cleaning ", intimately connected with " marching ", especially in those early times. In an age which did neither know nor cared to know the original meanings of words found in Vedic verses, there was naturally a good deal of confusion. As the confusion of *soma-haoma* " the person " with *soma-haoma* " the plant " is also Avestic, the historical person or persons bearing that name will have to be placed in an age anterior to the separation of one Aryan division from the other.

(*j*). *Bṛihas-pati* " chief " or " prince of the Bṛihas-Bṛihat (tribe) ". " When the *Bṛihas-pati*, with his *arkas* heating like fire, broke the *jasu* of the destroying Vala " (6, 68, X); this verse also proves that *arka* and *jasu* ought to be put like *vidyut* (25, 7, VIII; 2, 99, X) and the " iron *vajra* " (3, 96, VIII), among the weapons of early times. For *arka* see 3, 73, VI, also 1, 34, III. For the deterioration of *arka* see 1, 10, 1; *vidyut* meant " lightening " and *vajra* " thunder " in later Sanskrit. The solitary verse (4, 103, X) " O Bṛihas-pati, as the destroyer of the Rakshas (people), harassing the unfriendlies, go round with thy chariot; dispersing (and) destroying the forces (of the enemy) in the battle, (and) conquering (them), be thou the protection of our chariots " ought to dispel doubt, if any, in regard to the original meaning of the word *Bṛihas-pati*. Again, " When the brave Drapsa showed himself on the (river) Ans'umatî, the Indra, with the Bṛihas-pati, for his associate, defeated the forces of the non-Devas moving

about" (15, 96, VIII). "(O) Bṛihas-pati, pierce (thou) with the tormenting *as'ani* (4, 30, II) the warriors of Vṛika-dvaras, an Asura", either "a prince" or "an Assyrian" (infra *a*, D, V.). *Bṛihas-pati* being also calld *Brahmaṇas-pati*, *Bṛihas-Bṛihat* was another form of *Brahman*. "The drum is being beaten, the gloves are resounding, the bow-string is being tightened, the *Brahman* (is) making a strenuous effort for the Indra" (9, 69, VIII). *Brahman* was evidently the name of a tribe whose chief or prince paid homage to the Indra of the Devas, and fought on his side. The meaning of the word *Brahmaṇas-pati* ought thus to settle the meaning of the word *Bṛihas-pati*; the word *Brâhmaṇa* is sometimes made a synonym of Bṛihas-pati(4, 109, X). The masculine *Brahman* (5, 96, VIII) meant a "member of the *Brahman* tribe", while the neuter *Brahman* denoted the tribe collectively; the tribe having been known as an enterprising one, a member of that tribe is described as "the charioteer of the wealth-seeking *ap-âp*" (6, 158, I). (*j 1*). Was the Brahman tribe originally a fire-worshipping one? To judge from the tradition, it did in early times worship fire. There is one tradition preserved which traces the fire-worship (infra C I, IV) to the Gandharvas, a section of whom had become fire-worshipping; the section of the Brahman tribe who adopted this form of fire-worship may be recognised in the Latin *flamen* "a priest". The other tradition (infra C I, IV) is that of the Atharvan having brought the fire from Pushkara, the name either of a priest or a city (13-14, 16, VI), and of his son Dadhyan (*g*), a Navagva (4, 108, IX, and supra *f*, I) having spread it. Since both the Avestics and Vedics have preserved the word *Athrava-Atharvan* "priest", the origin of at least one form of the fire-worship of them both needs be assumed as identical. The Gandharvas through Purûravas, a prince of the Manu tribe, were thus the fathers of one form of the Brahminical fire-worship; the other form the Brahmin world owed to the Atharvan class of priests, who as Athravas were the fathers also of the fire-worship of Avestics; Vedics have, how-ever, preserved the name of Pushkar to whom or to which their Atharvans were indebted for the fire-cult,

Avestics with their Athravas have apparently lost it. (*j 2*). When the fire-worshipping section of the Brahman tribe came in course of time to assume the office of priest, it naturally became the repository of the fire-cult, the word *Brahman* was thus applied to both, to the priest in possession of the fire-cult in the masculine, to the fire-cult in the neuter gender; the neuter *Brahman* also designated all the fire-worshipping priests collectively. The Brahman being thus originally the fire-priest was rightly claimed by the Atharva-Veda, which in earlier times must have contained only the fire-cult pure and simple, more or less identical with the Avestic fire-cult. The Brahman, who in early times was the *puro-hita*, that is "the advance guard", gradually became the officer next in importance to the king in charge of the kingdom, and as such his rank was immediately next to that of the king his master. When the Brahman converted himself into a priest, the word *puro-hita*, the Avestic *pardhat*, also could not but denote a "priest"; the importance of the *puro-hita* thus imperceptibly increased, though his rank continued to be as yet below that of the king (1, 3, II, Nirukta) The fact of the Brahman being considered as the premier priest, and as such the necessity of his being selected first (3, 23, I, Âs'v Gṛ Sû) among the 16 sacrificial priests by a would-be sacrificer, the selection of the 15 remaining priests following, not preceding his, proves that he as the *puro-hita* must have had to do a good deal with the elaboration of the originally very simple ritual. The earlier Bṛihas-pati or Brahmaṇas-pati came thus to be taken and described in later times as the "head-priest" of the Indra and his Devas; in latest times *Bṛihad* being identified with "speech" (11, 2, 3, I, Chhând Upan), *Bṛihas-pati* became the "lord of speech". (*j 3*). Time passed on, the importance and influence of the Brahman and his brother-priests so much increased that they could easily degrade the "servile" classes by depriving them of the privilege (29, 5, VII, Ait Brâ) of the drinking of the *soma* juice, and substituting for it pure water in a *soma* sacrifice. The privilege of the drinking of the *soma* juice accorded even to a S'ûdra incontestibly proves that

the ancient Âryas had placed him on a footing of religious equality with the other three classes constituting the Vedic Aryan world, not thrown him out of the pale of their civilization. The next retrograde move was that of dealing a like blow to the privilege of the "industrial" classes by the substitution of curdled milk for the *soma* juice. The last in the list was the turn of the warrior classes, who were degraded by substituting the juice of the fig fruit for the *soma* juice; a non-priest sacrificer had thus to make over the *soma* juice to a sacrificing priest who alone was privileged to drink it off. The degradation of the warrior classes once consummated, the priestly classes were left the sole masters of the field, they reserving to themselves alone the privilege of the drinking of the precious *soma* juice; the Vedic Aryan world was thus split up into the two divisions of the "*soma*-drinking" and "non-*soma*-drinking" sections, the priestly classes styled the plant *soma* their "ruler", and owning allegiance to "him" alone, covertly prepared the ground for their subsequent defiance of the royal rule. The turning point was in fact reached when it was made necessary for a prince to lay aside (19, 4, VII, Ait Brâ) the royal insignia with his military costume, and to assume the sacerdotal vestments from the commencement of a sacrifice to its conclusion; when the legend says that *Yajna* "Sacrifice" who once ran away from among the military, industrial and servile classes, and who though followed by the prince would not return being stricken with terror at the sight of his bow and arrow, could be induced to come back among the three classes only when persuaded and ultimately prevailed upon by the confidence-inspiring inplements and vestments of the sacerdotal classes, it simply means that the payers of tributes (supra, *f 1*, 1) and taxes by refusing to pay the customary tributes and taxes often created disorders, which could be put down and order restored only by the influence of the premier priest and his confreres, not by the military force of the prince and his entourage. (*j 4*). All the volumes teaching the sacrificial lore, such as the Aitareya and the Taittirîya Brâhmaṇa, were written after the degradation of the warrior classes, the Vedic

cult which they reveal being the one elaborated in Kuru-Kshetra on this side of the Indus; the pre-Samhitâ cult of the age of the worship of the elements and energies, and the original Brahman cult of fire, with the additions of the Indra cult and the like it had received during the Samhitâ Period with its sets of the *gâthin* or *gâyatrin* and *arkin* (1, 7, and 1, 10—I) priests, we know absolutely nothing of. The Vedic cult, which is but a poor, a very poor, quite an unsatisfactory, and in places a most obscure copy of the original Brahman cult of the Samhitâ times, is outrageously priestish, the priest being at times exalted even above Indra, who is said to have had to atone in a most humiliating manner for the destruction or the so-called murder of Vṛitra described as a Brahmin. A distinction, my dear reader, ought to be always made between the simple Brahman cult which though not without its priest, was in request outside Kuru-Kshetra, and the complex Brahman cult the mother land of which was Kuru-Kshetra on this side of the Indus; access to the former even a serf could have, and as a matter of fact had, the priest being placed in it below, not above the king, while to the latter a serf was first forbidden access, then an artisan, and lastly even a warrior, the priest who had gradually become more or less hereditary, being placed in it not only above the king, but even above the mightiest among the divinities. The complex Brahman cult may therefore in short be described as "hereditary-priest-ridden" to such an extent, that no parallel can be found to it in the world. Could it be that the narrow-minded Brahmin of Kuru-Kshetra was indebted to the ancient Egyptian for the institution of the caste-system? But, "Was there communication?" if there was, "How?" are two natural questions not easy of solution.

* * * * * *

II—The Juhu.

Now, dear reader, let us take up the hymn, the *Juhû* Hymn, immediately following (109, X), containing 7 verses, that is 4 verses less than the preceding. The first verse, which is a little obscure, will receive the attention due to it when its turn (infra, *b* 2) comes.

A. Juhû, wife of a Bṛihas-pati (supra *j* and *j 2*, I) who is also called *Brahman* and *Brâhmaṇa*, was carried off by a Soma (supra *i*, I), and placed in a lofty palace which was so carefully guarded that she could hold no communication with the external world. The Devas Proper or Western (supra *b 6*, I), the Manushyas, and the Râjans made strenuous efforts to have Juhû restored to her rightful owner, they at last succeeded, the unravished Juhû was restored to the Bṛihas-pati, the breach was healed up, and the aggressive confederacy regained the power seriously weakened by the breach. The important event has been related to the Devas, either of the Pûrva (" " ") or the non-Pûrva division, but "by whom" is not known.

(*a*). verse 2. There were the Râjans, and Soma was at their head. Four, or with the Brahman five, peoples or tribes seem to have formed the confederacy; they were the Deva, the Manushya (infra *a 1*), the Râjan (infra *a 2*), the fourth being the Pûrva Deva. The Ṛishi (supra *g*, I) tribe appears in the 4th verse; but the part played by that tribe or people and the Pûrva Deva Division in the confederacy is not quite clear. "Varuṇa (and) Mitra followed, (while) Agni (infra *a 3* *), the *hotṛi*, seizing Juhû by her hand carried her (into the presence of him or of them who claimed her)." The earliest meaning of the word *hotṛi* was thus "caller", hence a "herald". (*a 1*). The name is indifferently written as *Manu* or *Manus* in the Samhitâ (4 and 17, 31, I). The tribe seeks incorporation with the Angirasas (62, X). Manu is taken as the father of mankind (5, 3, I, Âs'v S'r Sû);

also as the father of the warrior classes (5. 15, XII, Âs'v S'r Sû 11); as the father of the "industrial" classes (4, 1, I, Tait Brâh). In Purânic literature Manu is described as the father of the Solar dynasty through his son Ikshvâku, and as the father of the Lunar through his daughter Ilâ; he is also described as the father of mankind. (*a 2*). Why are the *Râjans* separately mentioned? Could the Devas and the Manushyas, also the Pûrva Devas, especially in the age of the event, have been oligarchical, not monarchical? The Brahmans had their *pati*; since *pat*, with *râj*, *iraj* and *kshi* according to the Nighaṇṭu means "to rule", and since it may be detected in the Greek *posis* "husband" and Latin *potis* "able", both being identical with the Sanskrit *pati* and Avestic *paiti*, the original meaning of the word, with that of *râjan* was a "ruler," the Brahmans also must therefore have been monarchical. The Sanskrit *râj*, which is identical with the Latin *reg*, has this peculiarity, that its *j* instead of being gutteralised to *g-k*, which is the general rule, is lingualised to *sh-ṭ* (4, 104, I, *Pâṇini*), which is the exception; had the *j* been gutteralised, the form would have been *râg-râk*. Were the *Rakshas* tribes so called, because they too had their *rak-raks* "ruler", the tribes being thus monarchical? The *j* of *râj* may in Sanskrit be found changed to *y-ai* only in *rây-rai* "wealth", hence "splendour", the Latin *re(s)-rai* is identical with the Sanskrit *rai*; in Indian vernaculars, the *j* of *râj* is changed to *y*, also to *v*, especially in Marâṭhî, the earlier *râv* meaning "king, prince, ruler", though the word has *now* deteriorated. *Iraj*, the earlier form of *râj*, is only Vedic, no word for "ruler" formed from it is found; but in the Greek *arch*, the *j* will be found gutteralised as in the Latin *rek-reg*, not lingualised as in the Sanskrit *râsh-râḍ-râṭ*. Could the *râjans* mentioned here have formed the ancestors of Latin races with their *rego-rek*? (*a 3*–* Agni, ** Mitra, *** Varuṇa). * Agni. This is a case of the name of a divinity being given to a person by his parents. "(We) have come to Agni, the great destroyer of enemies, (and) the eldest son of Anu, in whose army" or "under whose weapon, the great S'rutarva, son of Ṛiksha, has prospered" (4, 74, VIII); for *anika* "weapon" see

7, 23, IV. "When shall we, for cows, destroy the Paṇis, by means of the army of this Agni not short-sighted" (7, 75, VIII) "Agni, son of Divo-dâsa, going among the Devas did not return to the mother (supra, *b* 10, I) Pṛithivî, (but) lived on the summit (supra, *b* 13, I) of the Nâka" (2, 103, "). "(O) Indra and Agni, your fathers, the foes of the Devas have been killed, you (still) live; the father of you two (is) the same, you two (are) indeed twin brothers, here (are your) mothers" (1–2, 59, VI). "(Thou) didst save, (O) Indra, Agni not turned pale" or "being without army (and) immediately bolting" (3, 174, I); for *s'usha*, or rather *s'ûsha* "strength, army" see 2, 49, III. The name of the leader of the Svâna tribe "killing the Rakshas with its sharp weapons" is given as Agni (10, 2, V). "Mâtari'svan, messenger of Vivasvat, brought over Agni, son of Visvânara, from the Far Land"—4, 8, VI; the Far Land was the land "against the hills of which dashed the (river) Sarasvatî with its impetuous waves" (2, 61, VI), it was also "full of forests" (18, 34, VIII), was divided into "three" parts (22, 32, "), "its immense wealth was (once) plundered (6, 100, ") by an Indra for the benefit of S'arabha, friendly to the Rishis (supra, *g*, I); the Somas were prepared either in the Far Land (Parâvat or Parâka) or in the Near Land (Arvâvat or Arvâka) 6, 93, " and 15 9". * * Mitra. This, like Agni, was the name of a person; it was possibly the title of the chief or prince of the Vasus (supra, *b* 8, I). "The Forest-born yoked the horses..... the high-born Mitra with the Vasus was killed" (7, 79, X); as for the Foresters, "(We) Foresters challenge in battle the Indra" (5, 3, VIII). * * * Varuṇa. As the prince of the Devas was called Indra, the prince of the Asuras was called Varuṇa. "Whose (two) white (and) far-seeing (vice-roys) govern the three *kshitis*" (9, 41, VIII). "When I and Varuṇa embarked" (3, 88, VII). (*a* 4). Among the names of persons found in the Saṃhitâ may be mentioned the following——(*p*) As'vamedha, (*q*) Kali, (*r*) S'ara, (*s*) Ushas, (*t*) Vâyu, (*u*) Vivasvat, (*v*) Vṛitra, (*w*) Makha. (*p*) As'vamedha. "To As'vamedha the Sûri" (4, 27 V). *Sûri* seems to be the same with *Sûrya*, for which see

infra b. (*q*) Kali. "An old *vipra* by name Kali was again made young" (8, 39, X). (*r*) S'ara. "You two, (O As'vins), for S'ara, son of Richaka, to drink did draw up waters from a deep well" (22, 116, I). As for the As'vins, they are described as being twin brothers, whose "home was on the S'veta-yâvarî, the most rapid among rivers, (a?) Sindhu, flowing through (sands of?) gold" (18, 26, VIII); this home is also called Jahnâvî (6, 58, III). The "horses (of the As'vins) the (river) Sindhu with the Rasâ wetted" (6, 43 IV). So far there is nothing on which one needs stumble. But the Vedic ground, which as presented to us is always delicate to tread upon, becomes the more so, aye in places the most delicate, when this superficial layer is removed, and an attempt made to penetrate more or less deep. The name *As'vin* apparently connects the two with "horse", and so one is tempted at first sight to take them as "riding a horse"; but a *râsabha* "donkey" or "mule" (7, 85, VIII) is their traditional vehicle. Could *As'va* have been the name of a tribe or a people, who like the Spartans were ruled over by two joint kings? The tribe was polyandrous, in as much as the two As'vins have been credited with one wife Sûryâ who, though betrothed to Soma by her *savitri* "father", had fallen in love with the two As'vins; so her lovers marched in a "chariot with three cohorts," and managed through their son Pûshan to carry her off. A member of the Brahman tribe seems to have accompained them; this Brahman forcibly dragged her and carried her either himself into the presence of the As'vins, or gave her into the hands of Pûshan to be carried before them. There is in the 10th Book of the Rik-Samhitâ a hymn (166) which betrays polyandry to have been common among some of the tribes. This one legend of the As'vins, and the other of the Gandharva Vis'vâvasu who claimed any unmarried girl for wife and even by force had her conducted into his harem, are the two legends forming the pillar of the Vedic marriage system, and as such described in the memorable Sûryâ-Sâvitrî hymn (85, X). To judge from the Gândharva form of marriage, the Gandharvas must originally have been a monogamous people, the polygamy

mentioned above they must have learned from a neighbouring people, perhaps the Asuras. The As'vins appear again to have been more or less a maritime people in that they had galleys with one hundred oars and six sails or captains (4, 116, I), their land was, besides, near that of the Panis whom they often slew (10, 26, VIII). (*s*) Ushas. "The fierce (one) from a distance harassed the unknown Ushasas" (7, 23, IV). "The frightened Ushas fled away from the broken chariot" (10, 30, "). (*t*) Vâyu. "We of the Dyumna tribe, having sons, approach Vâyu, the ruler (and) son in-law of Tvashṭṛi, for wealth" (22, 26, VIII). "Those Devas for Vâyu (and) Manu in distress" (1, 91, VII). (*u*) Vivasvat. "Tvashṭṛi is preparing the dowery for his daughter, therefore the whole world has assembled; the mother of Yama and wife of the great Vivasvat while being carried round died" (1, 17, X). "(An) Indra of Div plundered the treasury of Vivasvat (8, 72, VIII) with the ten (?) in three lines". Could the word *das'a* here have stood for the Das'agva clan (supra, f, I) of the Angirasas? Both Vivasvat and his son Yama are also Avestic; *shîd* in *Jamshîd* is the Sanskrit *kshit* "ruler". (*v*). Vṛitra. "(The) Indra, having the Maruts as his comrades, cut off with (his) hundred-jointed *vajra* the head of Vṛitra" (2, 76, VIII). Could the word *vṛitra* here have meant "a" or "the enemy" (supra, *a 13*, I)? As for the Maruts whose land was known by the name of Pṛis'ni containing "the three lakes Utsa, Kavandha, (and) Udriṇa" (3 and 10, 7, VIII), and who are also addressed by the name Pṛis'ni, they had "javelins on the shoulders, helmets on the head, fighting weapons in the chariot" (6, 57 V); so they must originallyhave formed a people or a tribe, faithfully attached to the Devas and their Indra. Of equal importance to the Indra of the Devas was the S'âka people (4, 33, I), who, not withstanding that the Great Exegete has confounded them with the Maruts (2, 51, III), were in all likeli-hood identical with the Sacae of Herodotus (64, VII, Cary), and S'aka of later Sanskrit writers. (*w*) Makha. Like the word *vṛitra* just mentioned, there is another word *mṛikha*, to trace which, dear reader, you must turn to the Greek

machomai "to fight, to quarrel", the root being in Sanskrit among the lost. The earlier meaning of *makha* was thus "soldier, fight, strength (necessary for fight)", *s'atu makha* meant exactly what *s'atu kratu* (supra *a 17*, 1) meant; the later meaning of both *makha* and *kratu* was "sacrifice". "Thou didst cut off from the skin (of the trunk) the head of the trembling *makha* (and) go to the house of the Somin" (2, 171, X). All these were in the majority of cases the names of the several clans, and so often denoted a member of that clan, as for example Kâli (15, 66, VIII).

(*b*). Âp. In earlier times it did not mean "water"; if it meant "water" in those times, it must have meant *also* something else, some "persons", who were "(like) water", in other words "subjects (following like water their prince)" or "subject-races (following like water the conqueror)". There is a difficulty felt in distinguishing between *âp* and *vis-vis'*; the former possibly meant "fighters", also "followers", the latter "feeders (of the fighters and their followers)". Âp "to fight" seems to be in Sanskrit among the lost, though well preserved in the Greek *ep oichomai* "to attack"; *âp* "to follow" also is preserved in the Greek *eps omai*. *Mânushîr-apah* (7, 63, IX)="the *aps* of the Manush tribe"; *vis'* seems to have been used as a synonym of *âp* in "the non-Deva *vis'* moving about" (15, 96, VIII). Again, when the poet says "O holder of *vajra*, may we with thee for companion (and) under they protection win great wealth in battles in Sûrya among the *aps*" (9, 68, VIII), he has evidently used *Sûrya* for "a province" and *ap* for the "inhabitants" of that province. The rendering of the Great Exegete to the effect that the desire expressed for winning the battles had as its ultimate object "the bathing in the waters and the seeing of the sun" is one of the most unsatisfactory things which lie scattered here and there in his otherwise invaluable Bhâshya. However, there are places in which the Great Exegete does render the word correctly, by *prajâ* "subjects" in 6, 158, I, by "goers (to Indra)" in 11, 100, ", and by *âpnuvatah s'atrûn* "attacking enemies" in 24, 56, VII. (*b 1*). The word *Sûrya*-*Sûr* will be found here and there in the

Samhitâ denoting "a province" (5, 43, X). "(One) Jamadagni gave away to Bṛihan-mima, Sarsaparî, daughter of *Sûrya*, (and) she was the cause of bringing in inexhaustible (and) wholesome food among the Devas" (15, 53, III); the word *Sûrya* is here evidently used for "a native (of the province) of Sûrya", whose name just in the next verse (16th) is given as Paksha, the donor Jamadagni belonging to the clan of Palasti (Philistine?). "The enemy milked the accumulated (milk of) food (and) strength lying in the seven *places* of Sûrya by means of seven lines" (16, 72, VIII); *place* seems to mean "division" or "district," and *line* "battalion". Again, "When in the vicinity of Sûr, (it) was known to thee that Varpa while resuming his form" or "unmasking himself died" (14, 16, IV); "(thou) didst in the cause of Martya devastate Sûrya, and by exploits save Etas'a" (6, 30, IV). Ought this Sûr to be understood from beginning as being distinct from "*svar*" which "with the *ap* of the Devas" Indra is said "to honour with his rule" (8, 34, III), or ought it to be taken as having been identical with the latter in later, if not in earlier, times? (*b 2*). So, *prathamajâ D vîr âpah* in the 1st verse means "the soldiers, belonging to the Senior Division (supra *b 6*, I) of the Devas", that is "the Asuras; this expression is equal to *Pûrve Devâh* in the 4th. *Ṛita* "way" or "truth". Maya and Bhû, two separate names; Tapas in the 4th verse seems to stand for Tapa in the 1st; all these 8 belonged to the Ṛishi tribe. "These first circulated the wrong inflicted on the Brahman"; this *Brahman*, *Brâhmaṇa* (4th), and *Bṛihas-pati* (5th), are synonyms. In the 5th verse *Brahman* means "the tribe"; *vishah* seems to be used for *vis'ah*, *Devânâm* "of the (Western) Devas"; *na* an expletive, or "Was it not on that account that the Bṛihas-pati recovered (his) wife?" *Manushyâh* in the 6th means "the tribe", not "mankind". (*b 3*). In the Atharva Samhitâ the hymn (17, 11, 4, V) contains 11 *more* verses, in all 18 verses. The ... are evidently later additions, as in them the Brahmins very curiously interpreted the hymn and maintained ... woman, be she any non-Brahmin's wife, the moment ... lual of their class admits her into his house, is his

alone, the previous husband's or husbands' claim to her being completely barred. The original hymn has thus been tampered with ; but the layer of the varnish is so thin that no eye-glass is required to read the bold letters engraved underneath.

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III—The Vrisha Kapi.

We have done with the *Saramâ* Hymn, also with the *Juhû* Hymn; now let us proceed, dear reader, with the *Vṛishâ-kapi* Hymn (86, X) containing 23 verses. This hymn is not political like its two preceding sisters, but is more or less social.

A. Vṛishâ-kapi was the general appointed by an Indra over his slaves or soldiers (1), who being once sent in an expedition, at the instigation or with the connivance of their general revolted against their lord. Vṛishâ-kapi, never-the-less a royal favourite, took liberties with the *Indrâṇi* "wife of Indra", who indignantly exposed him to her husband (2–7). This tribe of the Devas had the custom that the queen should not marry again (11) after the death of the king her husband, for whom it was necessary before marriage to woo and win his fair partner (10). Vṛishâ-kapi seems to have either traded in wine, or had wine factories (12), and his wine was highly appreciated by the Indra and his court. It may be that *apyam havih* was "a sweet drink, a *sherbet*", not "wine". On that account also the Indra was averse to take measures against

Vṛishâ-kapi. The Indrâṇi first proposed (15) that her husband with his own hand should despatch Vṛishâ-kapi. The next proposal was that Vṛishâ-kapi, who possibly was once himself a slave, should be caused (18) to be assassinated, the dead body being after the dark deed immediately reduced to ashes, so that no trace of his be subsequently found. The Indra feigns to approve the plan, and goes out with Vṛishâ-kapi (19), who on nearing his house is permitted to escape (20). The Indra on his return being questioned by the Indrâṇi as regards the fate of Vṛishâ-kapi (22), coolly replied that he had escaped (23) and joined his mother Pars'u, who was of the tribe of Manu and whose 20th child he was; the Indra possibly meant that Vṛishâ-kapi was now with his mother in the next world.

(a). This hymn forms the 126th in the 20th Kâṇḍa of the Atharva-Saṃhitâ, where it has somehow escaped tampering. The hymn describes the times when the Manu tribe was yet held in bondage by the Devas. There is preserved the tradition of the Manu tribe having applied for incorporation to the Angirasas (62, X), incorporation with whom was the stepping stone to the eventual attainment of the very high position, so often and so graphically described in Puranic literature, of the much valued allies of the Indra of the Devas.

* * * * *

IV—The Puru-ravas.

A. This Hymn in the present Ṛik-Samhitâ contains 18 verses; but as the S'ata-patha Brâhmaṇa (1, 5, XI) distinctly says that the hymn contains only 15 verses, its author must have had *another* Samhitâ before him, not the present S'âkala Samhitâ. It may be that he had this very S'âkala Samhitâ before him, and that there has subsquently been an addition of 3 more verses from the Samhitâ of another S'âkhâ, thus raising the number of the verses in the Hymn to 18. The passage in the S'ata-patha will shortly have to be noticed again.

B This hymn is again of the class of the Saramâ hymn, in that it is a dialogue between Purû-ravas of the Manush tribe, and Urvas'î, whom he meets on the way, of the non-Manush (8) tribe. From the epithet *Mûra*, the shortened form of Mûra-Deva (supra *b* 4, I), applied by Urvas'î to (13) Purû-ravas, the tribe of Purû-ravas in the eyes of Urvaśî at least did not command that respect or esteem which her own of the Virupa (16), a section of the Angirasas (supra, *f*, I), one of the most honoured tribes among the Devas commanded; in the next verse (14) Purû-ravas as a matter of course styles himself a "good Deva". The Devas had to fight bloody battles (7) with the Dasyus, and deeming themselves single-handed no match for the latter, they presented Urvas'î with her hand-maids to Purû-ravas. The Devas in this age must have had remaining to them only a shadow of their former glory, since they felt it so necessary to invoke the help of the Manush tribe, whom they classed with the accursed Mûra-Devas (supra *b* 4, I) by presenting a beautiful damsel with her hand-maids to a prince of that tribe or people. Urvas'î passed 4 years (16) in the palace of Purû-ravas, and seems to complain of the scarcity of *ghṛita* "clarified fat" (1, 21, III), and also of the attention he paid (8-9) to her hand-maids who indignantly rejected his addresses and placed the whole matter before their mistress. So, Urvas'î, on the contents of whose womb depended the perpetuation of the race of Purû-

ravas, with her hand-maids all of a sudden left the roof of Purûravas, who meets her on the way, and addresses her rather feelingly, though Urvas'î continues deaf to all his entreaties and coolly observes "Women have the heart of wolves (15!); so, starve not (thyself in a desert), hurl not (thyself headlong from a precipice), throw not thyself as food before unwelcome wolves, (know that) women have no feeling." In spite of the fact that some of the verses in the hymn are more or less obscure, there can not be two opinions with respect to its general contents thus prepared and presented to the reader.

Now, dear reader, it is time to take up the S'atapatha passage, giving it a cordial wel-come.

C. There may be some slight obscurities in the hymn; but there is no room in it for any thing which may be termed legendary, or which does not deserve to be at once transferred into the matter-of-fact realms of the sober Muse of History. But the S'ata-patha Brâhmaṇa has turned it into a legend, thereby proving that its age was the age of the rain-bow colours, which though bright are shadowy, of the Muse of Poetry. Our hymn does not say that Urvas'î belonged to the tribe of the Gandharvas, who, by the by, were a people among whom, to judge from the form of marriage called *Gândharva*, marriage was nothing more than a civil contract between persons of two opposite sexes; it does also not trace the worship of the fire produced by rubbing one piece of wood against the other to Purû-ravas or to the people of Urvas'î. There were fire-worshipping Devas, no doubt, who in their expeditions "carried in the van as in the rear a fire placed in chariot" (17, 1, III); but were the Devas mentioned in this hymn fire-worshippers.? C 1. The Gandharvas according to the S'ata-patha were a fire-worshipping people, making room into their bosom for any one on his becoming a fire-worshipper like them, the fire which they as a people or a subdivision of them worshipped being the one produced by the friction of one piece of some sacred wood against the other of the wood of the same or of a different, though equally sacred, tree. The S'ata-patha Brâhmaṇa is supported on this point by the Vâjasaneya Samhitâ, which calls the

upper piece Purû-ravas, and the lower Urvas'î, the fire produced by the friction being appropriately given the name of Âyu-Âyus (2, V, First Half), son of Purû-ravas and Urvas'î; this worship of fire is a Vedic monument commemorative of fire-worship as once practised in the fire-worshipping section of the Gandharvas. The fore-fathers of Latins were the worshippers of this friction-fire, the sonship of which was unknown to them, as their migrations fell long before the birth of the Vedic legend; *agni* was thus originally the fire produced by friction. The pair of sheep in the legend had perhaps its origin in the scarcity of clarified fat complained of by Urvas'î in the 16th verse of the hymn, the sheep being of that species which has a large round ball of pure fat at the root of the tail, and which on that account is much prized. C 2. There is yet recorded another source of fire-worship. "(One) Atharvan, (O) Agni, obtained thee from Pushkara .....; thee kindled Dadhyan(g), son of Atharvan .....; Vṛishan, son of Patha, again kindled thee" (13–15, 16, VI). Was Atharvan the name of a particular priest, or did it denote a "priest" in general? There can be no doubt that it did mean a "priest" in general, "As'vatha gave one hundred cows to the Atharvans" (24, 47, VI). Whether *Atharvan* be the name of a particular priest or of a "priest" in general, as his son Dadyan (g) is called a Navagva (4, 108, IX), he the father, the pioneer of the fire-worship among the Vedic people, also must have been a Navagva, that is an Âṅgirasa (supra *f*, I), and this fact explains in later ages the identification with quite a fanciful derivation of the seer Angiras, obviously the racial name individualised, with the Fire-god (1, 31, I; also the Bhâshya). The word *athrava* was known among the ancient Iranians, a later Vedic Brahmin's brethern by race, if not by religion, beyond the Indus; the earlier Vedic Brahmin known as the Atharvan was undoubtly a brother of the Iranian Athrava not only by race, but also by religion. *Athr* meant "fire" in the language of ancient Iranians, *athar* is the Vedic form of the Avestic *athr*; so *atharvan* must originally have meant a "possessor" or "preserver of fire", hence a "priest". Pushkara, the source of the fire-worship made known by the

Atharvan, was the name either of "an active volcano" or a "volcanic crater" considered by the fire-worshippers "a holy place", or "a person," the Gopatha Brâhmaṇa (16, I, First Half) supporting the former view, not the latter. The *athr* (Avestic) or *athar* (Vedic) was thus orininally the fire produced or kindled from another fire, while *agni* denoted the fire produced by rubbing one piece of sacred wood against another. Since the word *atharvan* for "priest" is found in the Samhitâ, the word *athar* for "fire" must once have undoubtedly existed in Vedic Sanskrit, though subsquently it became obsolete, *agni* the Latin word, having taken its place; the word *atharvan* for "priest" has become eqally obsolete, it being preserved only as a "follower of the Atharva Veda"; the word *Brahman* or *Brâhmaṇa*, which is the common word in later Vedic Sanskrit, may be detected in the Latin *flamen*. In the latest Vedic language, the word *atrin* (5, 21, I) seems to have been specially used by Vedic fire-worshippers for their brethern the hated fire-worshippers of Iran. The seed of the later hatred may thus have to be sought rather in the difference of form and language than in any thing else, the object of worship though produced differently being the same; as the earlier Vedic word for fire viz, *athar*, forming the first part of *atharvan* "priest", is identical with the Avestic *athr*, in earlier times there could have been no room for the hatred betrayed in later times. The fire brought by *the* or *an* Atharvan could not be *agni*, it must be *athar-athr*; but somehow the word *athar* became subsquently obsolete, the word *agni* having come to be substituted for it. The commemorative *mantras* (13-15, 16, VI) must have been written long after the trio had departed from this world for another, after the word *athar* had become obsolete. The Avestic tradition of the sacred fire being the son of Ahura-Mazdâ had possibly for its basis the sonship of the friction-fire as set forth in the Vedic legend.

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V—The Vamra.

A. Now, there is a large class of hymns which are made up of more than one unit, each unit of which generally contains one or more grains of unadulterated historical truth. Most of these hymns, which may appropriately be called *patched up*, are said by the orthodox school to have Indra for their divinity. They are scattered in almost all the Books, as much in the 4th (18) and 8th (13), as in the 10th (27–28, 99). These five are specially mentioned here that your attention, dear reader, may be drawn to this most interesting class, though only the last, that is the 99th, which contains 12 verses, has been taken up for a more or less full analysis.

B. The first verse may be connected with the following 11, by taking the Indra whose loss the author laments in the former to have been identical with the one described in the latter, which again may be taken as more or less connected only on one condition that the name of the Indra mentioned in the last verse is Nahusha, as given in the 7th. There is, however, a suspicion that the 6 verses (6–11) are later insertions, as Vamra of the 5th verse is again found as Vamraka in the 12th, that is, the last verse, the contents of the intermediate verses being apparently unconnected with the contents of them (5 and 12) both. The first also was in all likelihood a later insertion. The 4 verses (2–5) may be taken as connected, only the antecedent of "he" can not be known. Can *Ribhva* in the 5th verse have been the name of the Indra in question?

C. The following is an attempted translation of the just mentioned 4 verses——

2. "He, indeed, goes in for negotiations, (furnished) with a glittering sword, (he) has got a vast province, on account of his having been born an Asura; with his companions he foiled on the way the strategems of his seventh brother. (*a*). *prithum yonim* might mean "high born wife;" *na* may be taken as an expletive just as in the 5th verse of the *Juhū* hymn (supra II).

3. "He, (who) going by a way free from mishaps, about to divide (the enemy's lands among his followers) has surrounded (them) for battle, will obtain (plenty of) food, as (he) without horse, plundering the wealth of S'ata-dura, has by his strength vanquished the S'isna-devas". (*a*). The Great Exegete renders *anarvâ* by "invincible, irresistible".

4. "The moving horse calls powerful tribes on the fields of battle, where the accompanying Droṇî cavalry without foot and without chariot causes to flow the warm blood (of the enemies)".

5. "He, the great (and) faultless, the progress not being checked by the Rudras, having left (the place), has reached Gaya; (I) believe, (he), having attacked the food (and) carried (it) off, has caused the men and women of Vamra deprived of covering to weep". (*a*). The 11 Rudras have already been described as forming (supra *b 8*, 1) the 11 among the 31 clans of the Devas; they thus formed more than 33 per cent, or if the number of the clans with the Bṛihas-pati and Indra be assumed as 33, exactly 33 per cent of the entire Deva race known to us. The Rudras undoubtedly in later times formed an integral part of the Devas; but in earlier ages they by their depredations had proved an intolerable nuisance to the Devas who bought them off by presents generally of cattle. Tryambaka with his sister Ambikâ often descended from the mountain *Mûjavat* (57 and 61, III, Vâjasaneya Samhitâ), latterly written *Munjavat*, and ravaged the plains below; he and his Rudras were clad in skins and were excellent archers. There is in the *Ṛik*-Samhitâ another Rudra, named Kalmalikin (8, 33, II); the Rudras are described as "not" yet "separated from the Asuras" (9, ", ") and to have had a knowledge of medicinal herbs; the Maruts derived their knowledge of medicine from the Rudras, whose children (3, 20, VIII; 12, 7, ") the Maruts are said to be. Even the two A'svins are connected with the Rudras (5, 26. VIII; 1, 22, "). In the Atharva Samhitâ (1, 5, and 7, 6, 12, V), one Takman whom Agni is prayed to to harass (1), whose home was the mountain Mûjavat (5) and the province of Mahâ-vṛisha

(IV, Chhând Upan), and who is implored to cross (7) the Mûjavat and enter Bâlhîka, ravishing as many servile women as he pleased, seems to have been at least from the name of the home a Rudra, who carried off and even ravished the virgins and married women of the three regenerate classes.

12. "(O) great Asura, Vamraka with the district for safety surrendered to Indra; he (Indra) approached makes (the people of) Vamraka happy, (and) brings to it food, strength, good land, every (necessary) thing". (*a*). *padbhih* might mean "with foot-soldiers".

D. Now let us turn to the intermediate 6 verses.

6. "That lord, to humble Tuvîrava, a Dâsa (supra, *a* 6, I), having 6 eyes, and 3 heads, humbled (him at last); Tṛita, strengthened by his might, slew Varâha with the iron-pointed *vip*".

(*a*). "Eye" was in all likelihood a "spy", a "head" probably a "captain" or a "general".

7. "That brave and worthy (Nahusha), well-disposed towards us rewarded those who turnd traitors, and killed with weapons those who did not turn traitors, in the (tribe of) Manush; he devastated the cities in battles with the Dasyus" (supra *a* 7, I).

8 "He belonging to our tribe, like a water-bestowing cloud for grass, found out a land for us to dwell in, when the iron-heeled S'yena with his weapons joined Indu (supra *i*, I), and destroyed the Dasyus". (*a*). *S'arîra* in this verse may be compared with *s'aru* in the 7th, both being derived from *s'ṛî* "to kill".

9. "He for (the sake of) Kutsa, a native of Kṛipan, destroyed with weapons his enemies and S'ushṇa (supra *a* 6, I); this Indra brought Kavi, who (was) formerly the sender (in battles) of soldiers to him (Indra), (who now was) being routed, back ta *Atka*".

(*a*). *Kṛipan*, written also *Kârpâṇa*, was the name of a tribe and the land occupied by that tribe. The Kârpâṇas were either the tributaries or the allies of the Devas (supra *b*, I) and their

Indra; hence the Indra (10, 22, X) is described as "inciting them to battle". The Avestics are as bitter against the *Kârpans*, as they are against the Yâtus (8 and 13, Mihr Yas't) and the Rakhas (Yasna XII).

(*b*). *Atka* was possibly "a village" or "a person"; the Great Exegete renders it by "(previous) state" or "glory".

10. "This warlike (Indra), a strategist like the Varuṇa (of the Asuras), helped (us) with his manly Devas; this son of a virgin was known as the protector in season, (he) destroyed Araru, who (had) four districts" or "four divisions of infantry".

(*a*). *Kanînah* (Vedic) = *Kânînah* (classical) = "son of a virgin"; as for *kani* meaning *kanyâ* "girl, young woman" see 4, 66, I.

11. "When the valiant and worthy Gîh appeared, (and) by (his) strength attacking the cities reduced (them)". (*a*) *Gîh* seems to have been the name of a soldier. It was to both Gîh and Vṛishabha that Ṛijis'van and the cohorts of the Indra owed the reduction of the impregnable stronghold of Pipru (supra *a* 3, I).

D. (*a*). The very fact of the Asuras being called *Pûrva Deva*, and thus the name *Deva* made common to them as well, ought to place the point of there having been an age in which there was no antagonism between the two beyond the domain of dispute. Agni (1, 12, V; 1, 15, "; 3, 2, VII), Pûshan (11, 51, V), and Soma (7, 74, IX) are found addressed as *Asura* "king, lord"; this valuable evidence ought to place the composition of such verses anterior to the age, in which an Asura was deemed by the Devas a kind of foe who like vermin deserved at any cost to be blotted out of the book of the living. The word *Asura* was undoubtedly a synonym of "king, lord". There are passages in which *Asura* (10, 35, I) clearly means "lord, king", Mitra and Varuṇa are described as the two "Asuras", that is the "kings" or "lords of the Devas" (2, 65, VII); even the expression *maho Asurah* "Great King" (6, 1, II) is not uncommon, *mahad asuratva* (1,

55, III) thus meaning " great kingdom, empire " ; this state of things was possible only when there was not between the Two Divisions that bitterness which subsequently made them the objects of each other's hatred. The Devas (2, 67, X) must as much have lived under the rule or in the service of the Asuras, as the Asuras under the rule or in the service of the Devas, Indra is said to have had four cohorts of the Asuras (4, 54, X) in his service; they must have also in early times spoken a common language, and have had a ritual which could not have materially differed, though it is not beyond the range of probability that both locality and time must have exercised a good deal of influence over it. From the tradition as preserved in the *Srâd-dha* chapter of the A'sv Gṛ Sû, it is clear that the Asuras * also had a form of *S'râd-dha* " feast in honour of deceased ancestors ", which did not materially differ from the one current among those who were proud of having derived their ritual from the Devas. Even the Great Exegete finds it necessary at times to go to the length of rendering *Asura* by " sacrificial priest " (6, 108, I). There is in the Âsv Gṛ Sû the *Mâdhyâ-varsha* with the pouring down of *surâ* " (Vedic) beer ", a drink latterly prohibited, in honour of the female manes, which fell in the dark half of Bhâdrapada (9, 5, II) and lasted for three days from the 7th to the 9th, corresponding in the spirit to the celebrated *pateti* of Zoroastrians, who represent the Asuras of ancient times, and who as such denounce in unmeasured terms the Devas; the Zoroastrian month also in which the *pateti* falls coincides with the Brahminical Bhâdrapada. The Gândharva form of marriage prevalent among the Gandharvas, a people, has already (C, IV) been mentioned; there was, like the Gândharva, a Pais'âcha, a Râkshasa, and an Âsura (1, 6, I, Âs'v Gṛ Sû) form of marriage. In the first, which prevailed among the Pis'âchas, the bride was carried off by stealth; in the second by force, in the third by open pay-

* The Calcutta edition (14, 7, IV) has only the verse ending with *S'au nako bravit*; but all the manuscripts in Mahâ-râshṭra have another verse following the above verse; the verse is *Uddhared yadi chet pâtram vivṛitam vâ yadâbhaved | Tadâsuram bhavech S'râddham kruddhaih pitṛi-gaṇair gatair.*

ment of money. The Pis'âchas were a Vedic people, one "Ambhṛuṇa, son of a Pis'âcha, (and) of yellow colour" (5, 133, I) occurs in the Ṛik-Samhitâ; a Vedic student can not be unfamiliar with the Rakshas-Râkshasas, mentioned with the Pis'âchi also in the above verse. Must not the Asuras also then have been a people just like the first three? The Âsura, or in the words of Herodotus the Babylonian (196, I, Cary), form of marriage is the reminiscence of the form of marriage which was once prevalent among them, and in which the marriageable girls being considered state property were disposed of every year by public auction, the highest bidder knocking down a beautiful girl, while an ugly or a deformed girl was given away with a dowry to any one willing to take her; the custom has been so graphically described by Herodotus, the Father of History. Just as the Devas recognised the three divisions of the Vasu, the Rudra and the Âditya (supra *b 8*, I), the Asuras recognised the three divisions of the *Ritâvan*, the *Ishira*, and the *Dûḍabha* (8, 56, III). The name *ṛitâvan* of the first division is evidently connected with *ṛita* "traditional form of worship" (infra, *a 4*); this was, perhaps, the class of priests. The third "Invincibles" was undoubtedly the class of intrepid soldiers, the Spartans among the Asuras; the second class was formed of "heralds" or of "officers" who "directed" the Invincibles, the name being derived from *ish* "to send, to direct". Mahisha, seemingly an Indra, had four "Invincible" cohorts of the Asuras (4, 54, X); the word *adûbhya* raises a suspicion that the author of the verse had the *dûḍabhas* before his mind. Would it be preposterous to derive the Turkish *ar* "man", the feminine of which is *aurat-aorat* "woman", and Arabic *Irak* "Assyria" from the Vedic *Asura-Asuras* (*Asurash-Asurakh*), or rather from the Avestic *Ahura-Ahuras* (*Ahurash-Ahurakh*)? or to derive *sipâh* from *spas'*, rather *spas-ṡpah* "spy", which is both Avestic and Vedic, and the original meaning of which was "inspector"? (*a 1*). Assyria including Babylonia is to the "east" of Syria, and Syria to the "west" of Assyria; to the Easterns, Syria is known by the name of *S'âm*, which in Persian means also "west". Ought the Western Devas to be placed in *S'âm* "Syria", the Eastern being of

course the natives of Assyria, which name, to judge from "*Irak* Ajam" the name given to West Persia to contradistinguish it from *Irak* Arab (Babylonia), was extended even to the western districts or provinces of Persia. According to Herodotus the original home of the Panis-Phoenicians was on the Red Sea (1, I; 89, VII); but there is no large river flowing into the Red Sea. If their still earlier home be assumed to have been on the Persian Gulf, the river Rasâ must be taken in that case to have been either the Tigris or the Euphrates, the Saramâ hymn thus describes an event which happened before the migration to the Red Sea of the Paṇis-Phoenicians from their earlier home on the Persian Gulf, long before the establishment or the spread of the Assyrian Empire in the region above or at the junction of the two rivers. What must be the derivation of *Asura*? It is either *asu ra* "possessed of vitality, strong", or *a Sura* "non-*Sura*, non-Syrian", the derivation *A sura* "without (the) *surâ*", and *Sura* "with (the) *surâ*", *surâ* being a fermented liquor of the class of beer, attempted in the Râmâyaṇa (38, 45, I) not being of much value. *Sura*, the Vedic form of which is *Sûr-Sûra*, is a post-Vedic word, for which the Brahminical writers were possibly indebted to the conquests of the Seleucidae, the successors of Alexander; the Arabic *houri* may be placed in the same class with the Sanskrit *Sura*, a comparatively modern word, the Vedic word for "a beauty" being *a psaras* (compare *Deva-psaras*, *madhu-psaras* 3, 33, IV), a word of the class of *a paschima* "last" and *an uttama* "excellent", in which "other" or its equivalent needs be taken as understood between the negative and the following noun; the Vedic *psar as* "beauty, complexion", was derived from *psar* "to see", now in Sanskrit among the lost, though it can be easily detected in the Arabic *basara* "(he) saw". So, the earlier *Asu ra* like *Kshatra-Kshatriya* must have meant "strong", and just like it (20, 4, VII Ait Brâh for the latter) also meant "ruler". The pre-Vedic *ay* may be detected in the Etruscan *ai sar* and Vedic *î s'vara*, also in the root *î s'* "to rule". (*a* 2). The Asuras are always described in Purânic literature as brave, frank, straight-forward, true to their word, generous, ever victorious in battle; the Devas or Suras are painted in the same

literature as being cowardly, crafty, crooked or dishonest, false to their word, grasping, ever defeated in battle, therefore soliciting the help of a prince of the Solar or the Lunar line, or applying to Vishṇu, a personification of craft, fraud, and immorality. The Brâhmaṇa literature too describes the Devas, the word *Sura* not occuring in it, as ever defeated; but after defeat or when about to be defeated, there being no Purâṇic Vishṇu in Vedic literature, they are made to perform a mystic rite, or to resort to spells and charms, by virtue of which they are described as having become immediately and suddenly able to drive back their victorious foes. The restoration of the Devas to their former glory, grandeur, and dignity, after they were deprived of these by the Asuras, is according to the Ritualistic literature the result solely of the rites invented and performed for the Devas by the priests, the mystic syllables etc uttered or made by them producing even in the defeated Devas the wonderful might that could shake the entire Asura world to its very foundation. (*a 3*). Take into your consideration, dear reader, the terms employed in the Soma Sacrifice, and you will find that the earlier military words have all been misinterpreted. Please, do not call the misinterpretation quite deliberate; the language had become dead, and the priestly classes being naturally tempted to take advantage of the times yielded to the strong desire of adding to their simple ritual. They thus made the Ritual undoubtedly tedious, selfishness in the course of nature could not but gradually obtain a footing in their worldly breasts; but, dear reader, please remember that they there-by became, it was the will of an irresistible and all-wise Providence that they should thus become, the unconscious instruments in the preservation of an ancient tongue which, even to a superficial observer, furnishes a key to many a word in Greek and Latin to which two languages the West owes its entire civilization as you find it to-day, and which on closer observation will not fail to furnish words, though a few, more or less radically connected with Hebrew and Arabic. *Ishṭi*, *prâyaṇa*, *up sad*, *ud ayana*, *ava bhṛita*, originally denoted "search" or "search party, march, approaching" or "besieging, breaking up the siege, carrying away (the plunder)" respectively; *ishṭi* ought

to be traced to *ish* "to search" (1, 108, X), not to *yaj* "to sacrifice"; Soma the plant, made their lord by the priestly classes after the degradation of warrior classes (supra, *j 3*, I), was in a sacrifice regularly purchased, the stipulated price being at once paid; *hotṛi* "herald" (supra, *a*, II) became the "calling (priest)"; *brahman* in the neuter denoted either "prayer, rite", or "priests collectively", not "soldiers collectively", and in the masculine, it denoted "a priest", not a "soldier of the Brahman tribe" (supra, *j*, I); *arka* "a weapon" (supra, *j*, I) was taken for "prayer, hymn", so *arkin* "soldier" became "a priest"; *vipra* instead of "a soldier" (supra, *h*, I) of earliest times denoted a "priest"; *grâvan* "a tribe" (supra, *e*, I) became the "Soma-bruising stones"; *stu* and *s'as* originally meant "to link" and "to kill", but both denoted in these times "to praise", hence *stoma* (supra, *a 3*, I) instead of "band, cohort" denoted "a chant", and *s'astra* instead of a "weapon", a "recitation"; *Grâva-stut*, who "linked" or "brought together the Grâvans", and who was in fact at first either "an officer, a herald", or "a bard of the Grâvans", became the later "chanting priest of the (Soma-bruising) stones"; *kṛi* and *s'ṛi* both meant in earlier times "to kill" (supra *a 11*, I), but the former was now given the meaning of "making", the latter of "hearing", on which account *kâru* the earlier "soldier" became the later "(hymn-) making" or a "(hymn-) chanting (priest)", and *s'ruti*, instead of "fight" denoted "hearing, ear"; *svadhâ* originally denoted (6, 20, II; 19, 27, X) "strength, army", the Ritualists understand by *svadhâ* the offering for the *pitars*, that is the "deceased ancestors"; the pre-Ritualistic language understood by *jariman* (21, 27, X)—*jaritṛi* (4, 28, ") a "destroyer", a "soldier", the Ritualistic school renders both the words by "praising" or "hymnifying priests"; the older *mati* "enemy" (5, 72, IX) became the later "hymn, prayer"; *s'achî*, rather *sachî* (from *sach* "to be together"), which seems to have meant in early times "cohort" (32, 2, VIII; 6, 30, IV) or something similar, denoted in later times a "rite, ceremony"; the earlier meaning of *sâti* was "battle" (5, 12, II; 9, 69, IX) from the earlier *san* preserved as *han* "to kill", the later "dividing (18, 100, I), giving". What a marked contrast between

the earlier age of the language living and the later age of the language dead!!! Then followed, or simultaneously with these changes was going on the deification of the Deva, and diabolification of the Asura Division in one direction, while the other direction was occupied with just the contrary process of the diabolification of the former, and deification of the latter Division. In spite of the cardinal difference caused by the deification of the Ahura–Asura and diabolification of the Daeva–Deva Division, there are yet the four links of the fire, departed ancestors, the priest Athrava–Atharvan, and the Haoma–Soma, which must interconnect the Zoroastrian and Brahminical sections in the grand chain of the Ârya *varṇa* "Division", which was subdivided into three subsections, the foremost among them being named Jyotis (7, 33, VII), and which Indra "having killed the Dasyus (once) saved" (9, 34, III). As for the Latin section, there are the four links of *Deu* with the sacrifice, *ignis*-worship, worship of manes, and the priest *Flamen*, with the minor link of *adoration–adhvaryu*, indissolubly interconnecting its members with those of the Brahminical section in the noble chain; the absence of antagonism between the *Deu* and *Aser* (the Etruscan form of *Asura*), and the absence of the Soma, form the two chief points differentiating this section from the trans-Indus and cis-Indus sections. The Greek section has again the four connecting links in the form of *Theo*, *andro*, *thuo* and *aix-agos*, corresponding to the Sanskrit *Deva*, *Indra*, *duv*, and *aja*. The Indra tribe in this part of the world subordinated the Devas, who in that part of the world treated in early times the Indras with scant respect, though subsequently they had to mingle freely with them with the fate of becoming ultimately lost among them. The Sanskrit *aja*, *âjya*, and *ag ni*, ought to be traced to *yaj*, "to sacrifice," *aja* meaning "the animal to be sacrificed," "âjya" meaning "belonging to the animal to be sacrificed," hence "fat" wihch was thought to be the most acceptable to the divinity demanding the sacrifice, and *ag ni* (*ag nî*) "what carried the animal sacrificed." The absence of fire-worship differentiates the Greek from the other three sections. (*a 4*). The oldest word for a "cult" as handed

down by tradition in Vedic Sanskrit is *ṛita* "way, path" (6, 95, VII), *vrata* (1, 25, I) being either its modification or corruption; hence *an ṛita* "(what is) opposed to, against the received cult" (5, 60, VII), *a vrata* "(one) without (the) *vrata*" (8, 73, IX). The former word thus meant "not the (true) cult," hence "a false cult," the latter an "infidel," who had either "no *vrata*" or "did not observe it." Why should *Parâvat* "Far Land" (supra, Agni * *a* 3, II) be mentioned as the "home of the *ṛita*" (3, 21, IV)? The Sanskrit *ṛita* may be detected in the Latin *ritu*; but as the gender of the former is neuter (*ritam*), and of the latter masculine (*ṛitus*); it may perhaps be better to hold that the Sanskrit word corresponding to the latter is the masculine *ṛitu* (*ṛitus*), forming the first member of *ṛitvij* (*ṛitu* and *ij*, a modification of *yaj* "to sacrifice") "sacrificial priest", not the neuter *ṛita* (*ṛitam*); there are verses (1-6, 15, I) in which *ṛitu* in the singular and masculine might mean "rite", though it is rendered by "season" or "the (imaginary) divinity presiding over the (6 or 5) seasons". The last triplet (7–9) of the opening hymn of the Rig-veda is highly interesting; it contains first of all a form of worship which may be called pure monolatry to contradistinguish it from the worship which, when not idolatry, is polytatry of the modern Brahmin. Next, it contains *dhî* and *namas* in the 7th, and *adhvara*, *ṛita*, and *dama* in the 8th verse, Agni "Fire" being no where addressed as *Deva* or *Asura*. The traditional cult contained the several *adhvaras* "paths, ways, *forms of worship*", the "performance" of any of which was called *dhî*, *namas* being "the food", that is "the offering *brought*". Had each house a "(fire-) chamber" in which the inmates of the house worshipped, or had a definite number of houses, arranged into a hamlet or a village, a common "fire-house", in which the fire was worshipped by the whole hamlet or the village in congregation, the offerings for the divinity being received by the priest, who as he knew and performed when required the several *adhvaras* was appropriately called *adhvaryu*, standing at the shrine? The earlier meaning of *adhvaryu* must have been "leading the way, *guide*", the ritualistic meaning "priest of the Yajur-veda" could not be the earlier.

(*a 5*). The following are the 7 words (13, 7, II, Amara-kos'a) for the "sacrifice"——(*1*) *yajna*, (*2*) *sava*, (*3*) *adhvara*, (*4*) *yâga*, (*5*) *sapta-tantu*, (*6*) *makha*, and (*7*) *kratu*. Let us take up each separately.

1 Yajna. The Avestic *yasna*. The personification of *yajna* (supra, *j 3*, I) is how-ever Vedic, not Avestic; so, the personification with the legend of the recovery was posterior to the separation, not anterior to it. Another word *stoma* is, as it is, both Avestic and Vedic; in Vêdic it occurs as the second member of compound words, such as Agni-shṭoma, Jyoti-shṭoma, Us'anasas-stoma, Gotama-stoma, Indra-stoma, and a few more. Agni-shṭoma was decidedly the *stoma* for Agni; Us'anasas-stoma was as decidedly the *stoma* instituted by one of, or found in the Us'anas tribe; Gotama-stoma is formed just like Us'anasas-stoma; there being no divinity of the name of Jyotis, as there is of the name of Indra, the word *Jyoti* (*Jyotis*) in the compound *Jyoti-shṭoma* must have denoted the first among the three divisions of the Âryan race (7, 33, VII). *Stoma* is certainly connected with *stu*; but one *stu* meant "to collect", whence comes *stoma* "collection, band", which is both Vedic and classical. The other *stu* means "to praise", from which is derived *stotra* "chant", and to which one may trace *stoma*. It may be that *stu* in earlier times meant "to collect", though in later times being unconsciously misinterpreted, it came to mean "to praise". If the Vedic and Avestic *stoma* be traced to the former, it originally meant a "collection (of offerings of both the animal and vegetable food)"; if it be traced to the latter, it must originally have meant nothing more than a "chant, psalm (the later Vedic *sâman*)". The sense in which *stoma* is used in Vedic is often not quite clear, though there is rightly a suspicion that in phrases like *stoma-váhasah* "bearers of *stoma*" (1, 5, I), *stoma* could have meant only "collection (of offerings of both the animal and the vegetable food)"; in Avestic, according to Zoroastrians, it meant "a sacrificial ceremony of minor importance, which consists in consecrating a meal (meat is at this occasion indispensable) in the honour of an

angel or a deceased person, to be enjoyed afterwards by the whole party assembled" (p 63, Introduction, Dr Martin Haug's Ait Brâh). The word *stoma* thus originally meant either a "collection (of offerings)" or "chant", and hence came subsequently to mean a "rite" or "ceremony", in which the usual offerings were offered and chants chanted. Neither *yajni-yajnin* nor *stomi-stomin* for "sacrificer, worshipper" has been preserved in Sanskrit; the former is however found in the Avestic *yasni*.

2 *Sava*. There is *su* "to ferment," and *hu* "to invoke" allied with *hve* "to call." If traced to the former, *sava* originally contained one or more liquid offerings to one or more divinities; if traced to the latter, it referred to the "invoking," which the rite or ceremony contained or consisted of. The earlier fermented liquor was *surâ*, it was prepared from *yava* "barley", its preparation is given at length by Mahîdhara in his Introduction to the Sautrâmanî, in which the *surâ* played such an important part. Later Vedic literature has no doubt condemned the drinking of the *surâ* and counted it among the "five heinous sins;" but to judge from the Ashṭaka S'râd-dha, which no *Gṛihya Sûtra* has omitted and which requires the pouring down of the *surâ* (5, 5, II, Âs'v Gṛ Sû) for the female deceased ancestors, in earlier times it must have been an article of daily consumption, on the strength of which fermented drink, also written as *surâm*, the two Aswins like the two parents in the battle with Namuchi defended the person of Indra" (4 and 5, I31, X). It seems that in the three-fold sacrifice of *ishṭi* "meal," *pas'u* "meat," and *soma* "drink," the last *soma* originally meant *surâ* "a fermented liquor," that this fermented liquor fell into disuse, if not quite into oblivion, by the *anjas-sava* "instantaneous fermentation," brought for the first time to the notice of Vis'vâmitra and others by S'unas'-s'epa (17, 3, VII, Ait Brâh), and that the word *soma*, which in early times denoted "a drink (requiring days for its fermentation)" came to be applied to the plant, the juice of which *the instant* it was squeezed out possessed the intoxicating power of the *ferment-*

(d liquor; *sava* thus in all probability in early times meant "a fermented drink." The priest in the "drink" sacrifice is called in Sanskrit *hotri*, in Avestic *zaotar*. Could *surâ* have meant only "drink," hence also "water" originally, and come to denote a "fermented drink" subsequently? One is tempted to compare the Arabic *s'aribâ* "(he) drank" and *s'arâb* "fermented drink" with the Sanskrit *surâ* "water, fermented liquor." In *Go-sava* and *Brihaspati-sava* only *sava* forms the second member, it has thus become *almost* obsolete; in *Go-sava*, the first member *Go* must have stood for the tribe (supra *g 1*, I); "barley, prince of cereals, was made by the Devas for the Go-sava".

3 *Adhvara.* Supra *A 4*, D, V.

4 *Yâga.* This word, unlike *yajna* which as *yasna* is also Avestic, is only Vedic; there is in Vedic literature no personification, how-ever, of *yâga* as there is of *yajna* (supra *j 3*, I). The word corresponding to *pra-yâja* "opening" and *anu-yâja* "concluding (oblations in a sacrifice)" for a "sacrifice" must have been *yâja*; but there is no *yâja*, there is in its place *yâga* formed by gutteralisation of the palatal *j*, while there is *yâjin* for a "sacrificer" formed from the former, no *yâgin* formed from the latter. The root *yaj-yaz* with *pra-fra* meaning "preparing for" or "opening a sacrifice" is Avestic; but as there is no *pra-yâja* or *anu-yâja* in the Avestic ritual, both of them must have been born and entered into the Vedic ritual after the Separation, they could not have existed before it. In the "bloody" sacrifice technically called *pas'u-pecu* (Latin) "cattle, animal" the older name of preliminary oblations is *âprî*, which may be compared with the Zoroastrian *â frîn* "hymn, praise," the *n* being found in the Sanskrit *â prîn* (*â prînâti-â-prînayati*) "to please," and Latin *prec* "prayer," for which in later ages *pra yâja* has been conveniently substituted. The ten Â prî hymns (13, I; 142, „; 188, „; 3, II; 4, III; 5, V; 2, VII; 5 IX; 70, X; 110, „) claimed by the Kanva, Angiras, Agastya, Gritsa-mada, Vis'vâ-mitra, Atri, Vasishtha, Kas'yapa, Vadhryas'va, and Jamadagni tribes,

form an exceedingly curious set; the 2nd Â prî has 13 verses, the 1st has 12, all the rest have 11 each. In the first two Â prîs, both Tanûnapat and Narâs'ansa are mentioned; in the remaining eight, only the former is mentioned in four (3rd, 5th, 8th, and 10th), only the latter in the remaining four (4th, 6th, 7th, and 9th). The intermediate 7 verses (5-11) in each hymn are in honour of *barhish*, *dvâr*, *nakta* and *ushas*, the two *hotṛis* of the *Devas*, the three *Devîs*, the *tvashṭṛi*, "architect of the Devas", and *vanas-pati* respectively; the 12th in the 1st and the 13th in the 2nd are in honour of Indra, the 12th in the second being in honour of both Vâyu and Indra, the last verse in the 3rd is in honour of Agni, the last in the 4th also is evidently in honour of Agni though the name *vṛishabha* occurs in it instead of Agni; in the 10th there is Agni, though as the herald or advance guard of the Devas; in the remaining 5 *â prîs*, a good many Devas figure with Indra and Agni. Was *barhish*, the Avestic *bares'm*, the sharp-pointed *kus'a* or *darbha* grass of to-day? or, was it *ûrṇa mradâ* "soft wool," which is found substituted for *barhish* (4, 5, V)? The adjective *vṛikta-barhish* often occurs in the Vedas; "cutting the grass" or "shearing the wool" was the work of a slave in those times, and as such was emblematical of the willingness or readiness to pay tribute on the part of the conquered or one of the subject races. The *barhish*, whether it be a kind of grass or soft wool, was spread, the doors were opened when it was evening or night, and they remained open till the next dawn, the two *hotṛis* "heralds" appeared, the three Devîs (one for serving food, the second for serving drink, the third for mimicking or buffoonery) followed, next came the Architect, next the Keeper of the forest, lastly the Indra——a banquet was spread by one of the subjects for the guests who retired the next morning. The names of the three Devîs are Ilâ, Sarasvati, and Bhâratî. *Ila* is the well known Ritualistic word for "food"; *Sarasvatî*, the two A'svins, and Sutrâman, form the chief divinities in the Sautrâmaṇî "the sacrifice named after the *Sutrâman* good protector, *Indra*," in which the *surâ* "a fermented liquor", more or less of the strength of beer and

similarly prepared, was offered and drunk, *Sarasvatî* being again described as the Devî who "served thee when thou didst drink the *surâ*, (O) wealthy Indra, in the company of (thy) legions" (5, 131, X); *Bhâratî* is derived from *Bharata*, which word may be detected in the English *bard* and Hindî *bâroṭa*, and which in Sanskrit means "actors," who in early times must have been "buffoons" or "mimics". As the *hotṛi* belonged to the "drink" sacrifice, and as there are mentioned in the *â prî* hymns two *hotṛis*, the duty of the second must have been to announce that the food was ready. But, who was *tanû napât*, who *narâs'ansa*? They both seem to have been in early times two personal attendants, though subsequently one was dispensed with among some, the other among the remaining tribes. Could these two have had anything to do with the two *hotṛis*? The word *â prî* thus in early times meant "what pleased," hence "pleasure," also "feast;" it may have meant "prayer" or "request" as well. Long after the deification of Indra, long after the introduction of fire worship, when the word *â prî* had lost its original meaning, the present *â prîs* forming the eleven preliminary oblations in the bloody sacrifice were composed, though the identification of the so-called *divinities* in them with fire must have been the work of a still later age when the fire-worshipper, if not of all, at least of some among the *s'âkhâs*, could or would see the older personifications or divinities, such as Varuṇa, Pûshan, and Aryaman, as nothing else but as so many forms of his very dear Fire-god (13, 7, I, Âs'v Gṛ Sû). The *anu yâjas* in the bloody sacrifice correspond to the number of the *â prîs*, and so had possibly received the same name *â prî*; the 5 *prayâjas* and 3 *anuyâjas* in the blood-less or "meal" sacrifice will, even on a superficial examination of the formulas, be found derived from those in the "bloody" or "meat" sacrifice, the only difference being that the name *âprî* is unknown in the former, *prayâja* being invariably substituted for it. The priest in the bloody sacrifice was called *pra s'astṛi* "mandate-giver," and carried a "staff" in his hand; *s'amitṛi* was he whose duty was "to slaughter (the victim)," this *s'amitṛi* in later Vedic times was not always (1, 1, VII, Ait Brâh) a

Brahmin. The bloody sacrifice was known among Romans and Greeks; but as the words for the "priest" and "slaughterer of the victim" among both were different, the form too must have been different. The Greek *arêtêr* is evidently connected with the Sanskrit *arhitṛi*, derived from *arh* "to worship," and thus meant a "worshipper"; *arhitṛi* in Sanskrit is now among the lost or the obsolete. The Greek *thusia* "sacrifice" is of course the Sanskrit *dur-duvas* "offering, to serve with offering" found only in the Vedas.

5 *Sapta-tantu.* The word means "having seven threads", the "seven threads" according to the later Ritualastic literature being the "seven parts of the *Jyotishṭoma*" (supra 1, *a* 5, V), which are —— 1 Agnishṭoma, 2 Atyagnishṭoma, 3 Ukthya, 4 Shoḍas'in, 5 Atirâtra, 6 Vâjapeya, 7 Aptoryâma (I, II, VI, Âs'v S'r Sû). But in the earlier literature, the "seven *tantus* must have been "the seven vâṇîs (6, 1, III) holding one foetus". One is tempted to connect the word *vâṇî* with *Paṇi*; it would of course necessitate a connection between the "seven component parts of the foetus" or "child" and that people to some of whom the Indra of the Devas was friendly (supra *d*, I) and some of whom are remembered as the seers of Vedic hymns (supra B, I). Is it not strange that *Vâk* "the Word" the reputed seer of a hymn (125, X) should be designated a daughter of Ambhṛuṇa, which occurs as the name of a Pis'âcha in another place (5, 133, I)? Could "the seven *hotṛis*" of later times have been the representatives of "the seven *vâṇîs* = the seven sacred texts," forming the foundation stone of the earlier "sacrifice"? There was a *bṛihatî dhî* "long rite" founded (1, 67, X) on the *ṛita* (supra *a* 4, V) and ascribed to Ayâsya (supra, f, I), an Angiras in the service of an Asura (2, 67, X; supra *a*, D, V). All these references tend to show that for some rites at least, if not for all, the ancestors of the cis-Indus Âryas were indebted to the Asuras, either directly, or indirectly through their trans-Indus brethren.

6 *Makha.* 7 *Kratu.* For the former, *supra*, *a* 4 *w*, II; for the latter, *supra*, *a* 4, I.

There is yet one word more, which, though not among the 7, is equally interesting with them ; it is the *medha*, notice of which needs be taken.

The word *medha* forms the latest compounds, such as *As'va-medha, go-medha, purusha-medha*, in all of which it denotes "slaughtering". The word belongs to an age when there were some animals considered "fit for slaughter," others were "unfit for slaughter"; the former were called *medhya*, the latter *a-medhya*. A curious legend has been (8, 2, II, Ait Brâ) preserved which reveals how they in ancient times climbed down step by step from human to goat sacrifice, the next and last step after which was the metamorphosis of animal meat into barley-meal. The animals "fit for sacrifice" or "clean" are a human being, a horse, a bull, a sheep, and a goat, the "unfit" or "unclean" ones being a *Kimpurusha*, possibly "a Mongolian" or "a Tartar", even an "ourang-otan", a white deer (?), a buffalo or a wild bull, a camel, and *sa'rabha* (a kind of deer); a human being is described as even originally consisting of two parts, one clean and the other unclean ; when the Devas slaughtered the human being, the clean part entered the horse, the unclean the *kimpurusha*. The Devas thus slaughtering the victim one after the other produced both the clean and the unclean animal from the slaughtered victim. The root for "to slaughter" used in the above passage being *labh* with *â*, the word for the "slaughterer" must have been *âlabdhṛi* ; in the Harischandra episode the root is *sa's* with *vi, visa'sitṛi* (16, 3, VII, Ait Brâh) being the "slaughterer", *â labh* being used for the act of consecrating (the animal to a divinity)". The earlier root for "to slaughter" was *sa'm*, *s'amitṛi* being the "slaughterer" (6 and 7, 2, VII, Ait Brâh). In the Harischandra episode, the father was standing knife in hand, so the process of sending the victim to heaven in those days must have been the cutting of its throat or wind-pipe; how the *s'amitṛi* managed the victim is not quite clear, though the probability is that the process was the same, namely the cutting of the throat or the windpipe, the strangling of the

present day being rather a way approved by Buddhists whom the sight of blood was abomination.

(*a 6*). A Zoroastrian faithfully and implicitly following his *gâthâs* can not but arrive at conclusions more or less identical with those arrived at by a Brahmin faithfully and implicitly following his *chhandasas* or *riks*; Zoroastrianism must have had the same basis which Brahminism had. The formula *astu yanshat* meant "may (there) be defeat of the (man-) eating (enemy)," while *astu s'raushat* meant "may (there) be defeat of the killing (enemy)." Both are preserved in Vedic, but rather as fossils, as terms having an occult meaning, with no open meaning attached to them. The Vedic root *vî* "to eat" is well known; for s'ṛu, or rather s'ṛi meaning "to kill", the reader may be referred to supra *a 17*, I. In Avestic *s'raushat* has been (p 14-15, Haug's Introduction to the Ait Brâh) converted into *Sraosha* "a divinity", popularly known as *Serosh*, and an attempt is made to connect the name with "obedience", the Sanskrit *s'us'rûsha* "to obey" being its cognate. Is not one *s'raushat* quite sufficient to declare the nature of the foundation of the two edifices of Zoroastrianism and Brahminism? The word *gâthâ* denoting a "sacred verse" is Vedic; Indra had his *gâthâs* (1, 32, VIII), Agni too had his (14 71, „); there is the Avestic *gâthra* corresponding to the Vedic *gâyatra* (11, 12, I) "a chant;" there were during the Samhitâ times the priests called *gâthins* (1, 7, I), also those called *gâyatrins* (1, 10, I). Subsequently the *gâthâs* came to be divided into "the condemned" and "the commended;" the "*gâthâs* condemned" were declared to form the *mula* "dregs" (2, 3, I, Tait Brâh) of *Brahman* (supra *j*, I) "the sacrificial cult," and had received the name *Nârâs'ansî*, which compound name is sure to remind you, dear reader, of the two ancient fires *Narya* and *S'ansya* (supra *g 1*,); what name the "*gâthâs* commended" had received is not known.

* * * *

What a boundless field for exploitation for both a Brahmin and a Zoroastrian; only both must arm themselves with

the weapon of higher criticism, and laying aside all bias and prejudice, fraternise as occasion requires with each and every race and sub-race, section and sub-section, division and sub-division, all without exception being subject to the moral law of Him who is "the Sovereign Lord of lords and the Sovereign Divinity (7, VI, S'vetâs'vataropanishad) of divinities". And cannot, do not all such mighty revolutions teach something? they can, they do; only one, be that one an individual, a caste, a class, a nationality, a nation, a race, a religion, must be willing to learn, and for that noble purpose keep his or its eyes wide wide open; and then why should he or it not learn?

The self-imposed task being here over, it is time, my dear reader, to seek temporary repose with the intention of meeting you again in the same, a similar, or even a different field, of course, *in shaâllâhu*.

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ABBREVIATIONS.

Â'sv S'r S'û	for Âs'valâyana S'rauta Sûtra.
Tait Upan	„ Taittirîya Upanishad.
Bṛih-âraṇ Upan	„ Bṛihadâraṇyaka Upanishad.
Ait Âra	„ Aitareya Âraṇyaka.
Ait Brâh	„ Aitareya Brâhmaṇa.
Â'sv Gṛ Sû	„ Â'svalâyana Gṛihya Sûtra.

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